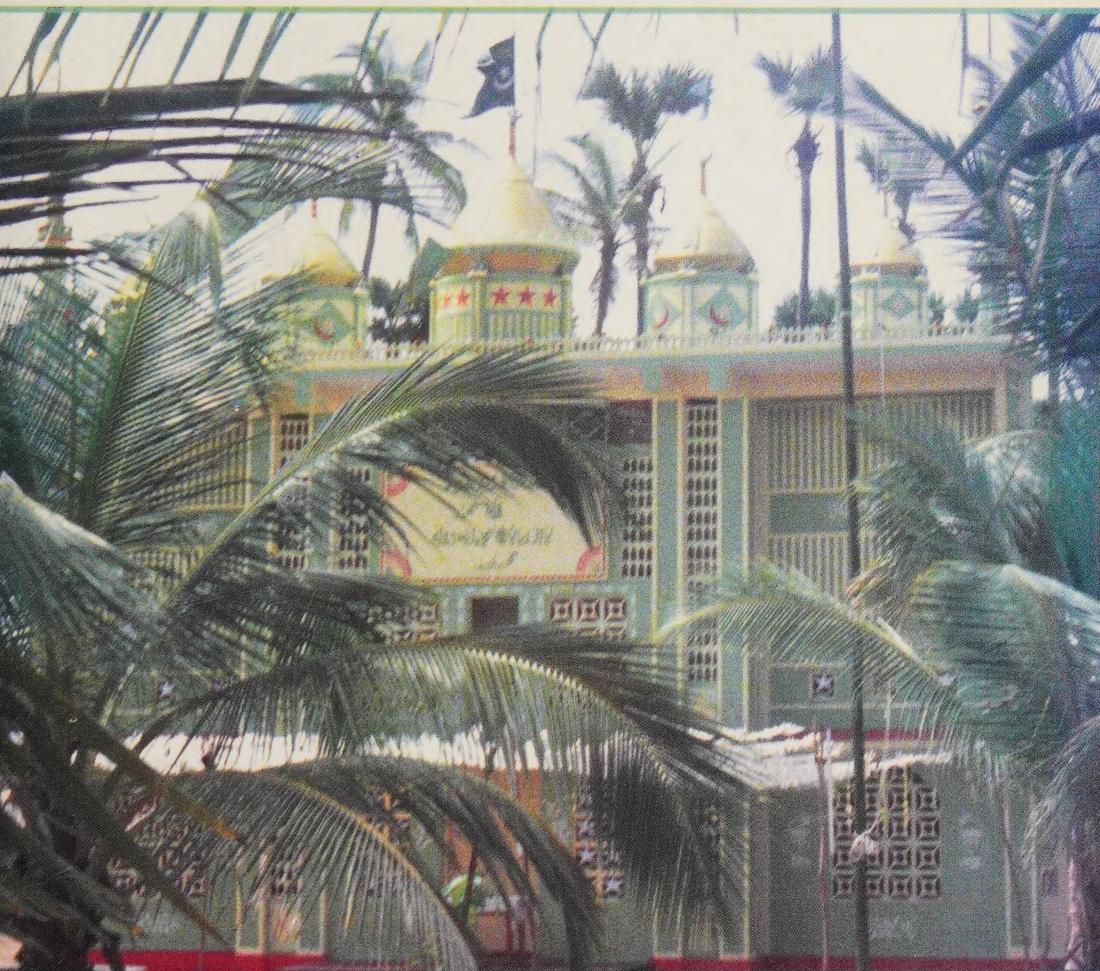


THE POINT

Where God and Man Meet



Qutb

M. R. Bawa Muhaiyaddeen (رحمہ)



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Hyesha

A'ūdhu billāhi minash-shaitānir-rajīm
I seek refuge in God from the accursed satan



Bismillābir-Rahmānir-Rahīm
In the name of God,
the Most Compassionate, the Most Merciful

♦ THE POINT ♦

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M. R. Bawa Muhaiyaddeen (رحمۃ اللہ علیہ)

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Every attempt is made to ensure the accuracy of the translation of these discourses. They are complete and include the entire content of the talks given by Muhammad Raheem Bawa Muhaiyaddeen ☺ on the dates noted at the beginning of the chapters.

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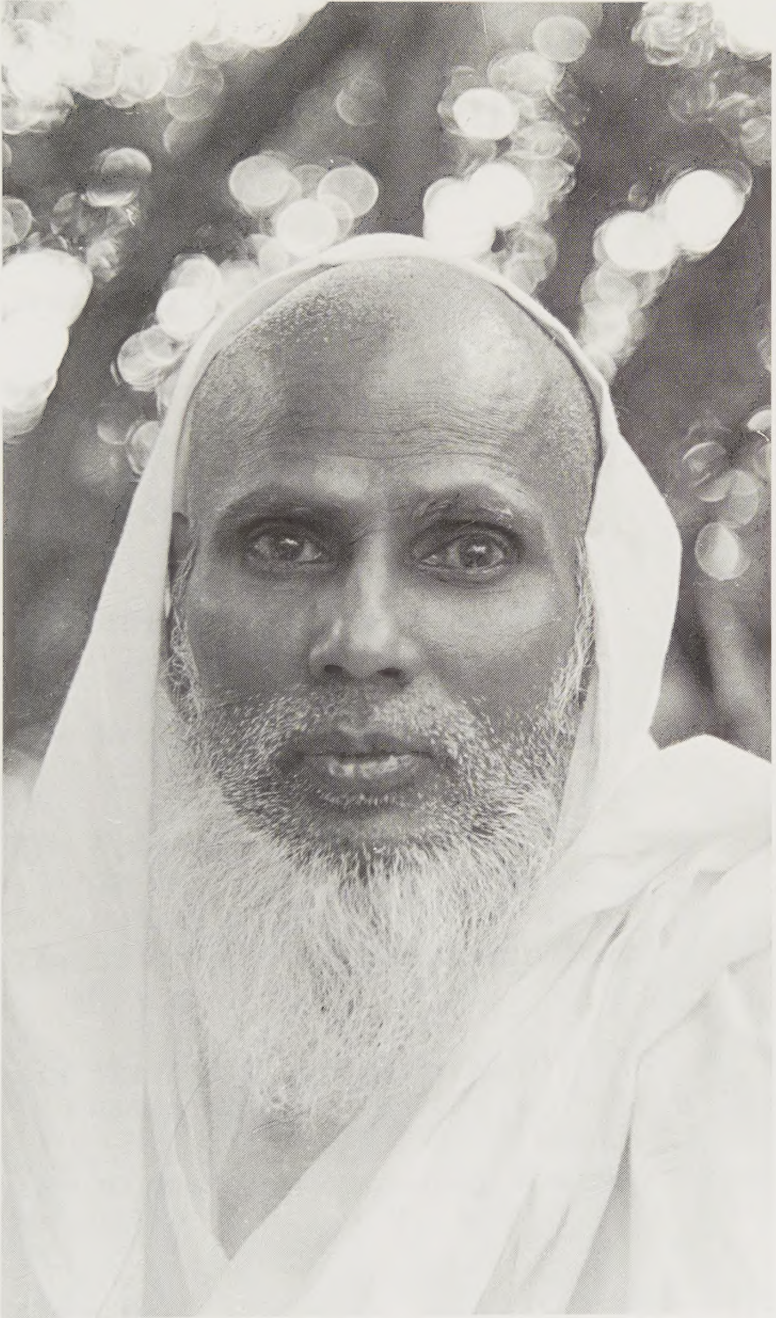
Bawa Muhaiyaddeen Fellowship

First Printing

The photograph on the cover is of the Mosque at Mankumban in Sri Lanka.

It was completed in 1975 by Bawa Muhaiyaddeen ☺

and his followers, his children.



Qutb
Muhammad Raheem Bawa Muhaiyaddeen ☺

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Introduction

Qutb Muhammad Raheem Bawa Muhaiyaddeen (رحمۃ اللہ علیہ) was a Sufi, a sage of all-embracing love and wisdom who dedicated his life to serving others. His talks cover every conceivable subject from the simple and practical to the most exalted and esoteric. In a typical morning, Bawa (رحمۃ اللہ علیہ) could break into spontaneous songs praising God, discourse, and reply to questions. Those questions ranged from job issues and personal advice, to queries about angels, God and His prophets. Bawa (رحمۃ اللہ علیہ) always conveyed divinely inspired truths. God's truth came through him with the utmost clarity, purity and power despite him being unlettered (like the Prophet Muhammad (ﷺ)), making Bawa's extraordinary ability to provide powerful and clear explanations even more wondrous.

This life-transforming book is gleaned from the spoken word. These are not words that stimulate the chatter of the mind. On the contrary, the Path that Bawa (رحمۃ اللہ علیہ) describes leads to the stilling of mind and desire, the growth of wisdom and the opening of the innermost heart. Bawa's words, their very vibration, prompt the heart to flower and God's qualities to waft forth, spreading love and compassion to all lives.

The realization of this Path in one's life is truly a miracle unlike

outwardly impressive feats such as levitation and the bending of physical objects with the mind. Such abilities and other ‘magic tricks’, as Bawa ☺ called them, are easy when compared with the difficult task of realizing oneself.

During the thousands of hours I sat with Bawa ☺, I was constantly amazed by his overwhelming concern for others. One such example comes to mind: Bawa ☺ had experienced severe breathing difficulties for many hours and was rushed to the hospital. He remained in the Emergency Room receiving treatment the entire night without rest—he appeared exhausted. When we returned home to the Fellowship House in Philadelphia, the doctors urged Bawa ☺ to rest, to catch up on all the sleep he had lost. He had been in the ER from 6 PM to 6 AM.

Bawa ☺ declined. He said that his children (devotees) had been so worried and concerned about his health that he had to ease their hearts and embrace them one by one so they could see that he was feeling better. Bawa ☺ wanted to be sure to allay the fear and worry within their hearts in spite of his own state of exhaustion. This is one of but hundreds of examples of how Bawa ☺ always put the hearts of his children at the forefront without concern for his own needs.

A divinely illumined sage such as Bawa ☺ has attained divine analytic wisdom, the plenitude of God’s Grace and a spotlessly pure heart. In this exceedingly rare state, the heart becomes a conduit for God’s words and God’s qualities. The needs of all seekers are fulfilled perfectly.

Because Bawa’s wisdom is timeless, universal and ignores the boundaries of race, religion and creed, on any given day, whether in Ceylon or Philadelphia, one would see him surrounded by Christians, Jews, Hindus, Buddhists and Muslims.

Always humble, kind, loving and compassionate, Bawa ☺ was a living example of an enlightened being who always lived by the “Golden Rule”—treating all lives as his own, all hearts as his own

heart. His example is worthy of emulating. The way Bawa ☺ led his life on a moment-to-moment basis spoke volumes. To learn and to progress on the Path, one simply had to quietly observe his actions and demeanor in each and every situation as it arose.

I believe that the wisdom contained in this book will serve as a guide for all who wish to realize themselves, their own true nature and God Almighty. Bawa ☺ would always say, “To realize God is your birthright, my precious children, gems of my eyes.” As a divinely inspired being, an enlightened being, Bawa’s words, when taken to heart, are life transforming.

The Point Where God and Man Meet advises seekers how to undertake the daunting task of self-realization and succeed. Truly, Bawa’s wisdom provides us with a ‘map’ for that journey. To have such a map placed before us by one who knows the path perfectly is ever so rare. This map of one’s inward journey illumines the ‘straight path’—the most direct path to the realization of oneself and of God. Without such a map, it is easy to go astray, to encounter and succumb to danger.

Bawa’s words are to be read and reread. Ponder them deeply. As you do, more and more meanings, deeper and deeper explanations will come from the One who is the Explainer of all mysteries.

—Howard Posner, M.D.



Translator's Note

A'ūdhu billāhi minash-shaitānir-rajīm

Bismillābir-Rahmānir-Rahīm

I seek refuge in God from the accursed satan.

In the name of God, the Most Compassionate, the Most Merciful.

The intention in producing this book is to offer you the words of Bawa Muhaiyaddeen (رحمہ اللہ) just as he spoke them. Because we believe that receiving these words of wisdom is the birthright of every human being on this earth, the editing has been confined entirely to making these words as straightforward in English as they are in Tamil. Nothing has been deliberately added or deleted. This endeavor was undertaken with the understanding that only God can do it correctly: we are here simply to observe and to learn.

As anyone who has ever translated from one language into another knows, the act of translation is a wonder. It is like watching a bridge being built between people who would not otherwise understand each other's words.

Translating the words of Bawa Muhaiyaddeen (رحمہ اللہ) is like seeing that bridge being built from light—formed from words of light that carry us deep into the heart and then completely out of ourselves into the wonders of the eighteen thousand universes. It is an indescribable experience.

Translating this book recreated this experience on the physical plane as well: listening to the melody of Bawa Muhaiyaddeen's voice speaking Tamil and then seeing those words appear as physical light on the computer screen—the light was everywhere: finite light and infinite light. The first draft descended in three weeks like a summer thunderstorm, the infinite kind, the kind that illuminates the soul to its very core and drenches even the physical realm with its grace.

Then, there was the experience of seeing each drop of rain and each thunderbolt carefully examined by the editor, who completely surrendered himself to this task during a very difficult time in his life.

The sudden downpour continued: so many came to be involved in the production of this book; many, many sensitive, loving hands, eyes and hearts, working together in ways both seen and unseen. The hours we spent in respectful unity with each other while the typing, proofreading, editing, copyediting, indexing, cover art, layout, book design, printing, folding, collating, sewing, binding and organizing took place were yet another Godsend.

We are overflowing with gratitude to God for the privilege of being allowed to witness this work, for having been granted the grace of the light that is Bawa Muhaiyaddeen (رحمہ). May God keep us by your side always. *Āmīn*.

—Crisi, Muhammad Mubaiyaddeen Fatima

♦ THE POINT ♦

Where God and Man Meet

“*Shari*. Is that all there is of this matter? This is enough. Try to catch hold of it. This is all there is. The stories I related earlier and the story I just told are sufficient! If we look at them, they will suffice.

“This is all there is. Even if you study for a thousand years, this is all there is. No matter how many tens of millions of years you study, this is all that there is.

“The *point* about the bull that I mentioned earlier, the *point* about the Shaikh and the *point* about the question, these *points*—three altogether. What else is necessary? No matter how many tens of millions of years you study, this is all there is, the entire matter, the entire *vishayam*. *Right!*”

—page 83



Who Is God? Who Is Man?

Tuesday, September 11, 1973, 11:15 AM

Philadelphia, PA USA

*This talk was lovingly given to Dr. Carroll Nash,
a parapsychologist and professor at Saint Joseph's University.*

Dr. Nash (speaking to a translator):

Is there anything he (Bawa Muhaiyaddeen)¹ would care to tell me that would benefit me or benefit other people?

Bawa Muhaiyaddeen رحمه الله:

The truth of God is God's *Power*.²

It is a *truth* that cannot be destroyed by anything.

That *Power* is His beauty, His *determination*, His qualities, His justice, His peacefulness and His selfless compassion.

It is the duty that does not gather

1. Words in parentheses have been added for clarification.

2. Words that Bawa Muhaiyaddeen رحمه الله spoke in English have been italicized.

anything for itself,
but works solely for the benefit of others.
It is the duty
that is dedicated to the lives of others.
God has no anger whatsoever.
He protects everyone
with tolerance, peace and patience.
He feeds all lives with the trust that those lives
are the same as His own.
He tolerates them
and He is patient with them.
He has the qualities of giving nourishment.

The first thing we must do is act with God's three thousand peaceful qualities of grace. The very first thing, the primary duty we must perform is to act with the qualities of God.

If a *tiger* is well trained, if its intellect is cultivated, it will not seize and kill other animals. If we give it our own food and if we give it meat, if we feed it, the tiger will stop doing this. It will not return to the jungle to leap upon, capture and eat other animals.

Similarly, if we practice God's qualities, we will not hurt other lives; however, not only must we practice these qualities, we must teach them to others as well.

God has no form.
God has no *shadow*.

There is nothing that compares to Him.
 He has neither wife nor child.
 He is neither *light* nor dark.
 He is not the moon, the sun or the stars.

There is a *Power*,
 a *Power* that controls
 the moon, the stars and the sun.
 It is a *Power* that can burn all other powers.
 It is the *Power* that pervades each atom,
 all that is finite, all that is infinite,
 a *Power* that no one can see.

If we want to look at it,
 if we want to see it,
 (we must know)
 that it is a thing
 without any
 parallel.

It has no assistance.
 It is completely alone.

Original.

It is the *Point* that has existed
 since *anādi*,³ when there was
 neither beginning nor end.

It is a *Power*.

That Power has no language.

It has no religion.

3. *anādi*: the time of darkness before creation, that which has no beginning or end.

It has no race.
It has no black, no white.
That *Power* is a *Point* within all *creations*.

It has no mouth.
It speaks through our mouths.
It has no eyes.
It sees through our eyes.
It has no ears.
It answers the questions of the world that
it hears through our ears.
It has no nose.
It takes in the scents from within us.
It has no tongue with which to speak.
It speaks with our tongue.
It has no hands.
It takes and gives with our hands.
It has no legs,
yet it walks throughout all the universes.
Such is that *Power*.

However, the mind will not see that *Power*.
The mind has the form of the elements:
earth, fire, water, air and ether,
the elemental form.
It has a spirit form
made from the *essence* of the elements.
It has a *desire* form and an illusory form.
Therefore, mind and desire cannot pray to God.
God is the Treasure

which mind and desire cannot see.
He is beyond them.

If we want to see that Treasure,
if we want to know it,
we must understand ourselves.

The only thing that can know God is wisdom.
To know God, we must act with His qualities.

His qualities are a different, *separate form*.
They are His beauty.
God cannot be seen.
It is His qualities that are His beauty.
God's Power is the *Light* that shines
through those qualities.
What emerges from it is His *Power*.
Those qualities are His *form*.
They are *God*.

We must try to assume that *form*.
"I am *nothing*. I am not."
Those qualities are God, *Man-God*.
When there is *nothing*,
when "I am not,"
then it is God who acts with those qualities.
When those qualities become manifest,
that *form* comes into being. "I am not!"
That form is *God*.
The *Power* that comes
from those qualities is God,

dēvanudaya kumāran,⁴
 the Son of God. “*My Son!*”
 Whoever attains the beauty
 of the qualities of God
 and assumes that form
 is *nothing!* “I am not.”

When earth, fire, water, air and ether have died,
 when mind and desire have perished,
 when His qualities have grown,
 then that is the beauty of God.
 That is the Son of God.

The *Power* within
 is called *dēvanudaya kumāran*,
 Prince of the kingdom of God.
 He is the one who is called Son, *mahan*.
 It is our duty to bring those qualities into being.
 We must first teach those qualities,
 then, through the qualities, teach wisdom.

There are seven levels of wisdom: Perception, Awareness, Intellect, Assessment, Wisdom, Divine Analytic Wisdom, Divine Luminous Wisdom.

It is through these seven levels of wisdom
 that we can see God.
 It is not a thing that can be seen through science.

4. The literal meaning of *dēvanudaya kumāran* has been given as Prince of God, or Son of God. Bawa Muhaiyaddeen☺ gave us the further meaning, Sun of God, one who has received His Light and become His Light. It is not gender-specific.

It is not a thing that can be seen
through (intellectual) *knowledge* or learning.

It is not a thing that can be seen
through the scriptures.

It is not a thing that can be seen
through religions or languages.

It is not a thing that can be seen
through mind or desire.

It is not a thing that can be seen
through *prayers*
(which come from mind and desire).
God alone can see God.

When we say God alone can see God,
what is it that is God?

God is God's qualities.
Those qualities are called God.

Those qualities are called God
in anyone in whom those qualities have dawned.
When the *form* of those qualities
has been created,
that is where God is.

He is there.

Through that, God sees God.

One who has taken on the *form* of God
can see God there.

This is the first thing we must know.
 We must study
 only His qualities and His wisdom.
 If we understand them,
 then we understand God. Please do this.

Dr. Nash:

Would you tell Bawa Muhaiyaddeen that I understand what he says and I agree with what he says. Are his teachings written down anywhere that I might read them? His teachings are new to me. I have never read this particular thing that he says. His philosophy. It's different. I feel that it is correct and true.

Did he have a Guru? Did he have a teacher himself?

Bawa Muhaiyaddeen ربه:

I did.

Dr. Nash:

I just wondered if he developed all this himself...

Bawa Muhaiyaddeen ربه:

I am very old in years. I had a Guru. But He was not a Guru from the world. He is a very good, exalted Guru. At the times they are needed, (He gives) the necessary answers, the necessary lessons. It is difficult to obtain such a Guru. A great blessing is needed, God's compassion is needed.

If I were the one who spoke,

this could not occur.

Whatever (is spoken of) must speak.

If we want to speak about God,

God Himself must come to speak.

If we want to speak about the prophets,

the prophets must come to speak.

If we want to speak about heavenly beings

such as Gabriel (ع),

Gabriel (ع) himself must come to speak.

And when they speak,

we should try to understand them;

wisdom will understand.

If we want to speak about Jesus (ع),

Jesus (ع) himself must come to speak.

If we want to speak about Moses (ع),

Moses (ع) himself must come to speak.

Then they will each be accountable

for their own mistakes or merits.

If they err,

they can experience (the consequences).

If good comes of it, they can accept that (result).

If they make a mistake,

they will be the ones

who will have to ask God's forgiveness.

If we want to speak

about Prophet Muhammad (ﷺ),

Prophet Muhammad ﷺ must come to speak.

If we want to speak about Adam ﷺ,
Adam ﷺ must speak.

If we want to speak about Noah ﷺ,
Noah ﷺ himself must speak;
he must relate the story.

For Abraham ﷺ, Abraham ﷺ must speak.
For David ﷺ, David ﷺ himself must speak.
Each one must come forth and explain
his own activities.

It is like a microphone.
If it is His sound,
the microphone "hears" the sound.
I am *nothing*.

What is there for me?
I am the microphone.
Each of them speaks his own words.
This is the explanation.
This is how I am *nothing*.
Let each of the prophets speak
and complete their own actions.

We do not need the praise or the blame for that.
We want neither the blame nor the profit.
We must complete the duty
that we came to perform.
To do so would be good.

At one time, the world will praise you and give you a title. The next time, it will curse you. First it will lift you up and then it will tear you down. We should not place our faith in it.

First, the world will lift us up saying, "There is fruit in the treetop." Then we place our faith in that and begin to climb. When we cannot climb further, it will thrust a ladder in front of us, give us titles and honors, put garlands around our necks and urge us to climb even higher saying, "There are rare fruits in the treetop."

But, as soon as we reach the top, the world will take back the ladder. Then what will we do? We will be forced to fall from those heights because we will not know how to descend. The distance we fall will be the distance the world pushed us up. Death will be the only result. They will remove the ladder. The world offers it, but later takes it away.

Do not place any faith in that. Do not depend on it or climb up. If we can remain at the bottom, it will be very good. Then that *danger* will not come to us.

Dr. Nash:

Has Bawa Muhaiyaddeen spoken of reincarnation?

Bawa Muhaiyaddeen روضه:

Please look. If a beetle falls into fire,
what will happen?

It will become fire.

Once it becomes fire, it will not return.

It is fire. It has become fire.

The beetle has consumed the fire
and the fire has consumed the beetle.

It will not return.

If the beetle does not enter the fire,
if it veers away, it will come back and stay here.

It is the same for God's qualities,

the *form* of God's qualities—

not this (physical) *form*,

but the *form* of a human being.

Within the body there is a *separate form*
in which the *soul* dwells.

The *soul* and that *form* must be extracted
from the *form* of God's qualities.

The *soul* has no *shadow* either.

Where did the *soul* come from?

God's *rays*.

The *soul* is one *ray* (of God's) *Power*.

It has no form.

It is not something

that can be discovered by science.

It has no *shadow*.

Everything (here) has a *shadow*,

but the *soul* has no *shadow*,

God has no *shadow*,

truth has no *shadow*,

wisdom has no *shadow*.

This thing that must be extracted

is God's treasure.
 It is God's *truth*.
 It is part of God's *treasury*.
 It is separate.

The other (body) is made from
 earth, fire, water, air and ether.
 The elements belong to illusion, *māya*.
 This is the earth-world.

This is *night*.
 This is glitter.
 It is a show.
 These are the *scenes*.
 These are the veils.

One is *night*,
 the other is *Light*.

One is false,
 the other is true.
 One is mesmerizing,
 the other is the radiance of wisdom.

Because it is like that,
 this (body) belongs here.

This body is a *cooperative store*. The five elements are the shareholders. Amidst those shareholders is the *school*, God's *creation*.

When we speak of man, this section is *separate*, different. *Man-God*, *God-Man*—there is such a *Power*.

That *Power*, that body, that section, that prayer, that worship, that strength is different. It is *separate*.

All of God's creations, the animals, the birds, the *snakes*, the rats and the cats have their own qualities, their own kinds of beauty. They have their own actions. There are so many kinds of sounds, melodies and songs in *God's creation!*

God is a *Scientist*.

He is an Artist, a *heart's work kāran*.⁵

He is a Carpenter who makes *toys*.

He is a Pundit.

He is a Poet.

He is a *Gnāni*, One with divine wisdom.

He is the *Magician* who bestows life.

There in the beginning,

He was the Original *Magician*.

He is the One who can make anything from the *treasury*.

He is the One who has studied with that knowledge and experience.

He is the One who has seen *Ādi* and *anādi*,⁶ the One who is *Ādi* and *Anādi*.

God is the One who has studied in this way,

5. *kāran*: person, being, entity.

6. *Ādi* and *anādi*: *Ādi* is the beginning, the source, the origin, God. *Anādi* is the beginningless beginning.

gained clarity and taken in the *Power*
that is unlike anything else.

His *treasury* is like that.

He has a vast *treasury*,
a *treasury* of grace,
a *treasury* of knowledge.

It is also a scientific *treasury*,
a *treasury* of ignorance,
a *creation treasury*.

Money, illusion and the world (exist there).

Yet it is a *treasury* that contains

all the knowledge

of the eighteen thousand universes.

It contains all knowledge:

knowledge of the earth and of the fire,

of the water and of the air,

of the ether and the *colors*,

knowledge of the glitters and of illusion,

knowledge of each atom,

knowledge of the powers of the atoms.

God is the One

who has known and experienced

all of the explanations,

the One who has seen them all within Himself.

He who has understood the horoscopes,

astrology, death, birth, all of creation—

He is God.

Having completed the study of everything,
God filtered and filtered (that knowledge)
and from it created man.

He purified and purified (that filtrate)
and brought man to the state
of being capable of bearing His beauty.

It is about this section that God has said:

"I am a secret to man.

Man is a secret to Me.

I have placed all My wealth within him.

I have placed My entire *bank* within him.

I have placed all these potentialities within him.

I am his wealth and he is My wealth.

"If I am to be revealed,

it is man who must reveal Me.

If I am to be studied,

and if My knowledge is to be studied,

it is man who must study them.

"If he is able to study and obtain that knowledge,
then I am he and he is Me.

I am his wealth.

His wealth is within Me.

He is My *bank*.

I am his *bank*.

I am the wealth he needs.

"I have placed My wealth within him.

He is the one who must spend it.
He is the one who must reveal
and dispense My grace
to all of mankind.”
This is what God has said.

That wisdom, those actions,
the *point* of “I am *nothing*”—
if he brings them to the place
where wisdom can understand, to the place
where Divine Analytic Wisdom can understand,
then he will have no rebirth.
He himself will be life.

I am not.
You are not.
He has no religion. He has no race.
He has no *color*.
He has no *differences*.

One who does not have those things, just as God does not have them, will have no rebirth. It is he who will be called man. One who has not studied this wisdom and this knowledge cannot be called a human being. It is because of the wisdom and truth (within him) that he can be called a human being.

We cannot tell this by observing his face or his body. We cannot say this from observing his form. There are monkeys that look just like men. How many animals look just like men! We cannot call all of them human beings.

It is wisdom that can recognize a human being.
It is the wisdom of a human being
that can be called a human being.

Without that wisdom,
if he has the wisdom of an animal,
if he has the qualities of an animal,
(he will not be human).

Within man are eighteen thousand universes.
All of creation that is visible on the outside
dwells within him formlessly,
as a *shadow*.

There is a world outside
and a world inside.

There is an ocean outside
and an ocean inside.

There is a satan outside
and a satan inside.

There is an illusion outside
and an illusion inside.

There are scenes outside
and scenes inside.

There are demons outside
and demons inside.

There are lions outside
and lions inside.

There is a cow outside
and a cow inside.

There is a *tiger* outside

and a *tiger* inside—
 the qualities which leap upon and seize others.
 There is a *crow* outside
 and a *crow* inside.
 There is an *eagle* outside
 and an *eagle* inside.
 There is a huge sea outside.
 The *Red Sea* is outside
 and the *red sea*⁷ is also here within.

Whatever we see on the outside—
 how many birds we have seen!
 How many birds are here within.
 The world and the eighteen thousand universes
 are here within.
 Outside, we see the angels and
 the heavenly beings.
 Inside, there are heavenly beings.

Those are *shadow* shapes.
 These are *form* shapes.
 It is the *shadow* shapes
 that do the actual work.
 One who has demonic qualities is a demon.
 He is not human.
 This (body) is a *cooperative store*.

One who has satan's qualities is satan.

7. Bawa Muhaiyaddeen ؑ called the inner red sea the ocean of blood; it is the ocean that binds us to those with whom we are related by blood.

One who has the qualities of a lion is a lion.

One who has the qualities of an *elephant*,
“*Ab!*” he tramples someone.

He is an *elephant*.

One who has the qualities of a *snake*,
striking and biting others, is a *snake*.

One who has the qualities of a *cow*,
butting his head against others,
is a *cow*.

One who has the qualities of a horse,
jumping and running, kicking, rearing,
is a horse.

One who has the qualities of illusion, *māya*,
looking around here and there,
is *māya*.

One who has the qualities of satan
is darkness.

Man's image is formed from the qualities
with which he acts.

It is through his qualities that you can describe
his form, his actions and his qualities.

If he has arrogance, it is the quality of satan.

If he has vengeance, it is the quality of satan.

If he has jealousy, it is the quality of satan.

If he has desire, it is *māya*'s quality.
 If he has torpor, that is the quality of ignorance.
 This is the way it is.

We must discover who man is—
 and he is not in the *majority*.
 If you are looking for a human being
 in this world,
 you will find that
 in God's creation,
 human beings are a small minority.

Animals have the *majority vote*.
 God is One
 and human beings are extremely rare.
 Their *majority* is very few.
 In this kingdom,
 in this earth-world, human beings are few.

The world, those who are in the *majority*,
 will not even let them live!
 It is rare to find one human being in ten million.
 (Sometimes) there is not even
 one *vote* (in ten million).

But one who has become a human being
 will have no rebirth—
 he will not return.
 He does not come back.
 He does not get destroyed.

A cow must go to the table (as meat). It is forced to pull a plow, but later it winds up on the table. It goes, and then it must return. It ends up being eaten and then moves down below through the gates of hell; that is where it goes. What goes up has to go down. This is the going and coming of animals.

What goes to hell comes back from hell. This is it. But not for a human being. He is very rare.

The God-Point

Thursday, May 8, 1975, 5:00 AM

Philadelphia, PA, USA

In this talk, Bawa Muhaiyaddeen ☺ is describing a vision, directly after experiencing it, to those children¹ who were quietly gathered around him at that early hour.

We were studying an extremely critical *point* last night. Three or four beings, *mūndu*, *nālu peyar*,² (were assembled there with me). It was a very, very (critical) point. We finished studying it: everything else was *set* and secured; only that *point* remained. If we did not place this *point* on a (corresponding) *point*, everything would die; everything would perish. There would be nothing left. Such was (the importance of) this *point*.

Within how many *seconds* did this have to be done?

1. children: Bawa Muhaiyaddeen ☺ lovingly referred to us as his children and grandchildren, and we were, compared to him, in age as well as wisdom. Sometimes he called us "God's Funny Family."

2. *Peyar* can be translated as people or beings. Because of the abstract nature of the subject and since during the course of this talk he did not say that he was, in fact, referring to people, we felt it more correct to leave the door open and translate the word as beings.

Those *seconds* could not be counted. There was no *vinādi*,³ no *second* in it. You could not say it was even a *vinādi*, you could not say it was a second.

Those *points* had to be aligned within the given time span. If not, the entire world and everyone in it would be destroyed.

Those beings had come to tell me this.

According to their investigation of this *point*, everything that possessed breath, speech or sound would die; everything was about to end.

Everything had already stopped moving. They said if that *point* was not *set* correctly, everything would die; they said this was imminent.

I went to look.

Their *point* was correct.

Everything was *clear*.

Everything was correct.

Only that remaining *point* had to be *set* in an atomic fraction of time.

If it was not placed correctly, everything would be finished.

You cannot call it a *second*. It was less than an atom of an atom of an atom of an atom of an atom of an atom in time. Only that much time was left when they came to me in desperation.

I said, "*Shari*, all right, it will happen.

3. *vinādi*: one sixtieth of an Indian hour; an Indian minute.

We will *set* the *point*. We will *set* it.
Be a little—”

Suddenly, I called out to one of them,
“What have you done to that *point*?”

“I have placed everything correctly,”
he replied (calmly).

We all ran to see.

Destruction was very near.

If he had placed the *point* to one side,
it would be *finished*.

If he had placed the *point* to the other side,
it would be *finished*.

If it moved this way, it would be finished.

If it went that way, it would be finished.

Everything would die.

That was all there was.

Not to this side or to that side—
the alignment had to be perfect.

It could not be supported from any direction.

It could not be done later

and it could not be done now.

If it was placed a little over there,
it would be finished.

If it was placed a little over here,
it would be finished.

Everything was done.

There was no *time*,
not even a *second*,
not an atom of time—
I do not even know how to say it.

But this *point* had to be placed on that *point*.
I do not know how
to describe the amount of time.
There was no time, not even an atom of time.
If it was not done,
everything would end.
Everything would die.
Everyone would die.
Everything would be destroyed.
Everything would be finished.
This is exactly how it was.
This is what was happening.

Then they trembled and howled in fear.
The world was beginning to turn upside down.

I said to them,
“*Shari. Shari*, all right, all right.
Have a little patience.
Do you see? This is *God’s work*.”

That one who had set the point
just stood (quietly).
The time was coming.
The time was drawing very near
when everything would be *finished*.

"If it is *finished*, then it is *finished*," I said.

Everything was coming to an end.

Everything was at the *point* of being *finished*.

Nothing would be left.

It would be *finished*.

Everything would either remain or disappear.

This was the *point* when

everything was about to go.

Or else it would stay.

The *point* was in that critical place.

Suddenly, "*Tupp!*"

It leaped into place.

We cannot describe the time it took.

We cannot call it a *second*.

We cannot even describe it as an atom.

I stood watching.

"*Tapp!*"

One point connected with the other. "*Shhph!*"

This is how the destruction

of the world was prevented.

Everything began to move again.

Everything resumed its former activity.

Just like that, the destruction was averted.

If the One who made the *point*

had turned away,

if the One who *set* the *point*

had turned away,
if He had turned away
or looked around or laughed,
it could not have been placed there correctly.

Then I said, "*Shari*. All right. This is *God*."
Placing this *point*—
this is knowledge, *padippu*.
This is *gnānam*, divine wisdom.
This is *Man-God*.
No one else can place this *point*.

At that second, at that time
when you do not have an atom of time
to take that *point* and place it there—
no matter how much you learn about
and study this *point*,
this world, this *spiritual world*,
the meditations, the prayers,
the scriptures, the songs
and other similar *points*—
however much they move at that *time*,
none of these points can control
that movement or any of those worlds,
any of those desires or those minds.

The one who is connected
to the *point* that controls them
has control over *life*.

Divinely wise life, *gnāna* life,
dark life, lack of wisdom life, falsely-wise life,
birth life, karmic life, arrogant life,
demonic life, ghost life, animal life,
satanic life, dog life, atomic life, atomless life
and the tens and tens of millions
of lives and worlds like this
move within man.

The world, illusion, darkness,
the ocean of illusion,
the self, the heart, the kingdom of God,
torpor and silence,
wisdom and ignorance,
falsehood and truth,
justice and acts of injustice,
so many kingdoms like this
all move within man.

One who can control those kingdoms
rules at that *point* in his life.
As man lives amidst
sin and virtue, anger and satan,
God and compassion,
all that (is evil) can destroy him and this world.
It can crush man and this world
by opening its mouth, "*Ab!*"
It is at such a time
that his (human) birth can be destroyed.

But, the *point* which can control this
is that *point*. (God's Point.)

At that *time*,
he must lift (those things) up
and place them on that *point*.

When that *point* touches them,
his *life*, his birth,
his bile, his obsessions,
his *karma* and his relationships will all die.

Only the *God-Point* will remain.
It is the *point*
known as Divine Luminous Wisdom;
it is *gnāna arivu*.
This *point* is the *God-Point*.
This is Truth.

When inclinations
which can destroy him arise—
desire, mind, physical visions,
selfishness, scripture,
race, religion,
separation, *spiritual* things,
meditation, yoga, all kinds of (false) wisdom,
scriptures, philosophies,
minds, desires,
evil spirits, religions, elephants,
snakes, scorpions,
the demons and ghosts

that rule in such kingdoms,
the craving and the begging,
the poverty and disease,
the difficulty, sexual passion,
lasciviousness, torpor, darkness,
the world, the earth, the sky, gold, wealth—
all of them will bring their own *points*,
attempting to overthrow him.

It is at that time that the *point*
of the connection between *God* and man
must come between man
and those other *points* that come to destroy him.

When that wavering which is the connection
to illusion comes to destroy you,
if you put that *point* there,
it will *stop* it instantaneously,
at that *time*,
at that *second*,
in that atomic time span.

That *point* must not waver
or move here or there;
it must be placed there perfectly,
“*Tupp!*”

As soon as it is set there,
the wavering stops.
The destruction stops.
All of it (illusion) is dispelled,

and the truth begins to *work*...that *point*.

"No one else can do it.

The One who does it must be God.

"No one else can do this.

At that *time* and at that place,

He is the One who placed the *point* there.

He put it there,

made everything move (again)

and destroyed the other."

I said, "This is not an easy matter.

One who has learned this

is a *meecham kettikāran*,

a very clever person.

There is no one in the world,

no one who has put this *point* there.

"You are a *kettikāran*.

Only God could do this.

This *point* can only be connected by God.

Anyone else will twist around,

look here and there and be destroyed.

The one who connects the *point*

must be in His hands.

He is the only One who can do it.

No one else can do it.

Today, since you have connected this *point*,
you must be God."

I said that, and I gave a small explanation:

"This is knowledge," I said.

"To join this atom with that atom is knowledge.

That is the *point* between man and God.

Otherwise, everything will be finished.

Everything will be destroyed.

He himself would perish."

I was speaking about wisdom,

about patience, about how that *point* comes.

This is what a human being must do.

It takes great patience.

At that time,

no matter what sadness comes to destroy him,

no matter what demon comes to destroy him,

he must place this *point* there.

No matter what mind comes to destroy him,

he must place it there.

No matter what desire comes to destroy him,

he must place it there.

Whatever sexual passion comes,

he must place it there as it approaches.

When the four hundred trillion glitters

and the thousands of worlds approach him,

he must take up that instrument

at that *time*

and place it there.

This is how (he must place) that *point*,

that *point*,

that *point*,
that *point*!
He must place that *nut*,⁴
that atom, perfectly,
fasten it and lock it in place.
The *point*.
This is what is called wisdom.

If that *point* is not connected,
he will be destroyed.
Everything will go—his entire *life*.
No matter what sadness comes,
he must place that *point* there.
This is the *point* of it.
With wisdom, “Pfffoof!”
he must *press* it in.

The *point* must be present in both
joy and suffering;
for that which is regarded as
joy is actually suffering,
and that which is regarded as
suffering is really joy.

What the mind perceives as joy in one moment,
it will regard as suffering in the next moment.
What the mind sees as suffering in one instant,
it will consider a joy in the next.
Such is the *magic* of the illusion of *life*.

4. *Nut* refers to a fastener.

This is the world, the *body*,
the game of the five elements.
For two and a half minutes,
for *one minute*, *two minutes* or five *minutes*,
we are mesmerized.
The mesmerism lasts *five minutes*.

Two *minutes* of arrogance, "*Hhmm!*"
Sexual passion.
One minute. Lost.
He is dead.
No matter how much joy he experiences,
in *one minute* he will suffer.
All is finished for him.
It is like this for desire,
sexual passion and "*love*"—
for how many minutes
does one experience joy?

Afterwards,
experiencing difficulty and loss,
with his ability to move
and his strength diminished,
how many minutes
will it take before he can arise?
This is the body made of the five elements.
This is the game played
by the demonic forces of illusion.
These are the sixty-four sexual games.
He sees them as joy,

but the world is *acting*,
playing the game of sixty-four arts.

He sees the sexual games as music.

He sees the music as a show.

He sees the show as joy.

He sees the joy as praise.

He sees the praise as the *act*.

He sees the *act* as *makeup*.

He sees the *makeup* as religion.

He sees the religions as scriptures.

He sees the scriptures as melodies.

He sees the melodies as the performance.

He sees the performance as the world.

He sees the world as *spiritual prayers*.

He sees it as *prayer*.

He perceives those *prayers* as miracles,
as psychic powers, as devotion.

He sees devotion as birth.

He sees his birth as hell and sees hell as joy!

This mind, this demon
plays these instruments and games.

However,

if as we play and experience this joy and sorrow,
if as we experience difficulty and loss,
if at each instant in time we establish
a state of patience, tolerance and peace,
then the satans and the demons,

the devils and the ghouls,
the desires and the sexual passions
and the minds that can destroy
this human birth will stop.

When they come speeding towards you
to destroy your *life*,
if at each of these moments in *time*,
with the *God-Power* known as wisdom,
with the connection to this *Power*,
if you place each one in the correct spot,
“*Tuum!*” *Point!*
as soon as they are fastened
and locked down, they will stop.
They will not destroy you.
This is the truth.

If you are not able to lock
this *point* onto that *point*,
when you do not have even one *second*,
when you do not have even an atom of time,
if you cannot place it onto that *point*,
they will destroy you.
They will run you down.
This is why you must connect these *points*.

If you squirm here and there,
looking at the place of birth,
the place on which you sit,
the place from which you came,

the place into which you return,
 you will be *finished*.
 You cannot look around.
See! Your focus must be on that *point*.
 Such is *life*.
 As soon as you lift
 that *point* into place, "*Pfoo!*"
Finished.
 It stops.

Then you can accomplish everything you need
 on your journey.
 If you place that *point* correctly,
 that is *gnānam*, divine wisdom.
 This is the *work* *God* will do.
 Each of these *points* must be
 addressed accordingly.
 Who can do it without wavering? *God!*
 He has a lot of that point, *meecham point*.
 He can place that point before the "*Hhmm!*"

For man it is very difficult, *kadinam*.
 Very difficult.
 To do it like that is what is called *gnānam*, *God*.
 We must know this.

This is what I explained to him,
 (the being who aligned the point):
 "It is remarkable that
 you were able to align the *point*."

It is through you
that this state of truth could be established."

I said this and then it was four o'clock.
I opened my eyes and thought of this
inside myself.
A lot has come.

This is how you must align
the *points* within your lives.
With patience, tolerance, peace, justice,
integrity, tranquility, serenity,
duty, determination, faith and certitude,
you must make those qualities strong.

Then, at any time, no matter what comes,
God's Power,
that truth and patience
can be placed there with wisdom.
"*Tupp!*" it is placed.

"*Stop! Stop!*
You, come! You, stay back!
You! Stay here!" (You will tell them.)
Then they will not be able to destroy you.
The *accident* will be averted.
The *point* will *move*.

"You, put on the *brakes!*
You, go in *reverse!*
Go back!"

If the *point* is not placed there,
an *accident* will occur, and *life* will be *finished*.
Like this, wisdom is the *point*.

Truth is his *point*.

Faith, certitude and determination are his *life*.

Please do it like this.

This is what the *point* was like.

Shari. All right.

Please do it like that in your lives.

It is a wonder.

The Mind: Your Life

Friday, March 25, 1977, 10:30 AM

Jaffna, Sri Lanka

The words Bawa Muhaiyaddeen ☺ spoke in the beginning of this talk were not taped. The talk begins with the translation which is in parentheses. In the background, we hear exotic bird sounds as well as hammering and banging due to the construction of the second floor of the ashram.

(The rich man's daughter got married. After the wedding, he spoke to her. "Daughter, throughout your life, the efforts were mine. I supported you. You did not feel any burden whatsoever. Now that you are married, you will have a house of your own. Go and live there. Your life there will be lived out according to the state of your mind.")

The rich man said nothing further. That was the only blessing he gave to his daughter.)

(Bawa Muhaiyaddeen ☺ begins to speak.)

The rich man said, "Your life is lived according to your state of mind."

Like this, God has given us everything:
the kingdom of God, the kingdom of hell,
poverty and riches, wisdom and ignorance,
heaven and hell, truth and falsehood,
divine wisdom and false wisdom,
lack of wisdom, *gnānam*, and exalted *gnānam*.
God has given us all the explanations.

He has given them and said,
"Shari, children, go and come back.
My precious children, jeweled lights of My eyes,
you were with Me for so many ages.
I kept you by My side to protect you
while I raised you.

"You did not know the weight (of existence).
You did not know about possessions.
I, Myself, bore all the responsibility.
You did not know, My children.

"Now, you have reached maturity
and must leave.
The time has come
for you to conduct your own life.

"The time has come to be born.

Now, you and another body¹
must live together in unity.
You are the rulers of the kingdom.
This house is now your house.
Children, go and come back.

“In the future your life will be like your mind.
Your life will be conducted like your mind.
Shari, go and come back.”
This is how God sent us to the world.

Life reflects the mind.
Your life will be like the state of your mind.
This is not God’s fault.
It is not the fault of the One who created you.
Your life will be like your mind.

“Finding joy, finding sorrow,
finding heaven and finding hell,
finding riches and finding poverty,
experiencing loss, experiencing happiness—
your life will be like your mind.

“If you are pure,
you will see purity.
If you are impure,
you will see impurity.

“If the mind is wealthy and sees plenitude,
then your life will be one of plenitude.

1. you and another body: the soul that is the light body and the physical body.

If the mind sees insufficiency,
then your life will experience insufficiency.
If the mind sees grace,
you will have grace.
If the mind sees wealth,
you will have wealth.

“The state your mind perceives
is what your life will be.”

This is what God told the children directly.

The rich man only said a little, but God said it abundantly and fully.

God said, “Whose fault is this? You are the ones who have blocked the path. Your mind blocks the path. Your mind also opens the path. It is your mind that attains wealth. It is your mind that brings poverty.”

This is not His fault. This is what the rich man said and this is also what God said.

If you do not think about this, you might blame the times or you might blame the horoscope. You might blame the season, the horoscope and the (auspicious and inauspicious) times. That is also your mind. This is why it is said that your life is like your mind.

Please try to analyze this. (You will see) that the mind is a history *book*. Please try to read that *book* thoroughly. It is the *book* of your *story*. If you analyze the history there, the profit and the loss...whose fault is it?

I cannot say. This is but a brief explanation.

It is the mind that gave birth to the children. It is the mind that formed the attachments. It is the mind that made the blood ties.

It is the mind that wallows in blood. It is the mind that causes selfishness. It is the mind that experiences the problems that arise from selfish actions. The mind causes all of this. If someone reads this *book* of the mind thoroughly, understands it and knows this *section*, he will transcend it. If he transcends it—

(Bawa Mubaiyaddeen ☺ begins to sing.)

What will be lacking?

What will be insufficient for him?

What will be found wanting?

If he transcends time,
illusion will be destroyed.

If he transcends the magic tricks of the world
and goes beyond,
transcending separation,
going beyond separation and differences,
transcending religion,
religious scriptures,
religious fanaticism,
the mesmerism of religion,
race,
all separations,
the place of birth
and the arrogance of the mind,

he will transcend the *karma*² of the dance,
 he will transcend illusion, *māya*.
 He will transcend all the states of the mind
 and go beyond what is beyond it.

He will go beyond it,
 transcending the three states.
 He will become the Grace
 within the Original Treasure.
 He will be Grace.
 He will find completion.
 He will be the Completion
 within the completion.
 He will attain the state of eternal life,
 realizing eternal and absolute truth,
 attaining his state within the One who is One.

Then what poverty is there for him?
 What *karma* is there for him?
 What birth is there?
 What death is there in the world?
 What torpor?
 What season?
 What time?
 What bottomless hell?
 What world?
 What food?
 What attachment to the body?

2. *karma*: the qualities of the connection to hell.

What blood ties?
What blood?
What relationships?

His life is the eternal life.
He will act with absolute truth.
He will have peace and tranquility.

He will regard life on the path of justice
as a life of the highest exaltedness,
eternal plenitude,
a life of absolute truth and
undiminishing wealth.

He will have the Guru's grace.
He will have God's grace.

He will have
the qualities within the qualities of God.
He will have the grace of God's qualities.
He will find it in its entirety.
His life will not be like a bubble on the water.
He will live in the wisdom within wisdom.

This life will be one of
clear,
clear,
clear clarity.

He will act with strength.
His life will be one of strength.

His life will well over
and fill all of the universes.
His life will well over
and fill all of the universes.
His wisdom will resonate.
God's grace will be an Effulgence.
His resplendence will be a radiant Light.

The Stick: Strengthening Faith

Saturday, November 26, 1977, 8:45 AM

Colombo, Sri Lanka

*We can hear a multitude of birds in the background
of this informal talk.*

Ten million people might come to the Guru,
(proclaiming that they have unshakeable faith,
īmān).

But when he takes the *strong stick* of the certitude
of those people to the pond of wisdom and strikes the
surface with it, their sticks will all break. After only four
blows, some will split, some will break in half and others
will crack. Only one out of ten million might actually be
strong. And even that will be rare.

Everyone says they have *īmān*,
but if sorrow comes to them, it is finished.
If someone is spoken to in a severe way,
it is finished.

If the Guru says, "Walk on the correct side.
 Do not go on that side," it is finished.
 If the Guru blocks something that person wants,
 it is finished.
 He is finished with those things.
 If the Guru blocks what he has
 in order to show him
 the *point* within the *point*, it is finished.
 That is that. It is all like that.
 There are *many, many people*
 who (say they) have *īmān*,
people who study *gnānam*, who are like that.
 When you take their sticks
 and hit the water with them,
 they are *broken*.

Question:

When the stick is getting beaten, what point should it hold onto so that it won't get broken?

Bawa Muhaiyaddeen رحمه الله:

There has to be one *point*. Your certitude must be on that *point* and that faith. That *point* must hold onto the Guru. That *point* must hold onto the one who is teaching you, the one who is showing you the way. You must have the determination to reach that *point*.

Dr. Ajwad Macan Markar:

This thing is difficult to find.

**Noorul Aameena Macan Markar
(in Tamil to Bawangal (بَوَاڠَل)¹):**

It is very bad if doubt comes. May God protect us.
How do you say doubt in Tamil?

Bawa Muhaiyaddeen (بَوَا مُهَيَّيْدِين)²:

Sandēham. Doubt is the definition of *sandēham*.

Dr. Ajwad (in Tamil to Bawangal (بَوَاڠَل)³):

That's right, Bawangal, but *sandēham* is not what is being beaten. The point is that the faith is there. Even so, waves come to beat us. When we can't bear those waves, the point leaves us a little.

Bawa Muhaiyaddeen (بَوَا مُهَيَّيْدِين)⁴:

That is different: the mind's sorrows come and change it. This point is different: *sandēham* means a state without certitude. There is wavering in the certitude. The sorrows of both the mind and the world come and change our determination. They shake us.

Dr. Ajwad:

What I told Bawangal was that it is not so much that we don't keep trying to look at the focal point. But it is these troubles and problems that come from the mind that make us waver, not from the path really, but we lose that focal point for a minute or so.

What should we do about that?

1. Bawangal (بَوَاڠَل): In the Tamil language, respect is indicated by adding the plural suffix to a name or pronoun. The emphasis is placed on the first syllable.

Bawa Muhaiyaddeen ربه:

That means we are not strong enough.

First, we must have determined faith in God. Second, we must worship Him. We must have absolute faith, *īmān*, in Him. We must make our faith firm—there is nothing other than Him. *Khair* and *sharr*, good and evil, belong to Him. *Dhāt* and *sifāt*, essence and creation, are on His *point*.

That is His *point*—His *work*. He is the Creator, the One who gives sustenance, *rizq*. He is the Protector, the One who gives life and the One who judges. That is His work. Therefore, we must say, “It is not my work. It is His work.” We must have determined faith in the One who is like that. We should give Him the responsibility. We must continue to perform our *duty*. The other (creating, protecting and judging) is not our work. The *point* is that *īmān* must be made determined (and absolute). We give responsibility to Him. *Tawakkul-‘alAllāh*, surrender to Allah.

It is only after *īmān* is made strong that prayer, *vanakkam*, can occur. He is the One we must pray to. We must worship only Him. This is why *īmān* must come first. When faith is not *strong* and when the responsibility has not been properly handed over, all those things could occur.

Surrender does not mean we go inside something. It means that we place the responsibility for our life, all our responsibilities, our thoughts, our visions and our reflections in His *bank*.

We must put everything in that *bank*.
 One who does that will have nothing left.
 Everything would be in that *bank*.
 All the profits and losses are then in that *bank*.
 He has nothing.
 That is the responsibility.
 He is *empty*.
 God is the *adikāri*, the owner.

Being *empty* is *surrender*.
 Giving all responsibility to Him
 and remaining *empty*
 is the meaning of *surrender*.
 “*Surrender, surrender*,” we say,
 nodding our heads. “*Surrender*.”
 It is not like that.
 It means to give responsibility to Him
 and to become *empty*.
 Do you understand?

Question:

What if a disciple acts according to the Guru’s words with complete faith and trust in the Guru and then sees nothing but fire and ends up getting burned? How can the disciple then have trust in the Guru’s words again?

Bawa Muhaiyaddeen (رحمۃ اللہ علیہ):

Then you are not a disciple.

If you are to be a disciple,
 you must die²
 within what the Guru has said.
 You must die there.
 You must die in the words.
 Those words must remain,
 you must die.
 Then you are a disciple.
 If you go without dying,
 you will encounter the fire.
 You have not died.
 The very fire that you have within you
 is the fire you will face there.

If you had died,
 upon seeing the fire,
 it would no longer be fire.
 Abraham (☿) was placed in a pit of fire.
 Nimrod, the Pharaoh put him there.
 For Abraham (☿) it was not fire.
 Nimrod experienced the fire.
 Was it fire for Abraham (☿)?

If you had died,
 there would have been no fire.
 The fire would not have affected you.
 The fire within you was there.
 The fire was there for Nimrod,

2. you must die: This death, of course, does not pertain to the mortality of the physical body, but to the state of duality which is the self.

not for Abraham (ع).

You have not died.

You have doubt.

You have doubt here (with the Guru),
and you have doubt there (with the fire).

You did not die here.

One who does not die (here)
will encounter the fire there.

Question:

That means that all spiritual advancement comes only through the Guru. I think that is what it means.

Bawa Muhaiyaddeen (رضه):

That is correct, but if you want water, you must dig deep into the earth for it. Water will appear only when the aquifer is reached. Like this, a real Guru, *unmaiyāna* Guru, is rare. He is rare.

If you dig near the shore, only salt water will come. It is only when the aquifer is reached that the good water, *nalla tanni*, will appear. The water that bubbles up *slowly* is all salt water. It will be *sour* (brackish) and salty.

If you want to discover the water,
if you want the real *taste*, you must go deep.
To do so will be a little difficult, will it not?
You must know.

Like that, if you want to discover a true Guru,
it will be difficult.

If you do discover him,
the water that will quench your thirst
will be there.

That water will make you *clear*
and quench your thirst.

Question:

I have another question. It is true that God put Abraham ☪ in the fire, and Abraham ☪ had the faith that he wouldn't get burned. God also knew Abraham's faith would prevent him from getting burned. Like that, if the Guru puts a disciple in that place, he might notice the strength of that disciple. He wouldn't put him in that fire unless he knew he would not get burnt.

Bawa Muhaiyaddeen ☪:

That is correct—to your brain. The belch that leaves the mouth and the gas that leaves the backside might smell the same to you. “*Ab!* and *Prrrrr!*” will seem the same. What can we do about that?

Until one dies within the word of the Guru,
he will not attain liberation.

This applies to everyone.

He must die within the word.

He has to die within it.

But the fire is one that you
yourself have kindled;

it is not fire from the Guru.

Everything you see is the fire

you yourself have kindled.

If you had died within the word of the Guru,
that fire would not burn you.

Those fires would not burn you.

Nothing you see would hurt you.

You could proceed.

But as long as you do not die,
you will have to burn in the fires
you yourself have kindled.

This is why difficulties come. Why?

You have not died.

Wherever you go you will have doubt.

You will feel the heat of the fires
you yourself have kindled, and
you will turn back.

You have not died.

There is a *snake*-jungle.

You have raised those *snakes*.

If the Guru says, "Go over there!"

you will see the *snakes* you yourself raised.

If you had died, there would be no *snakes*.

What you have are *snakes*,

but if you proceed and die,

they would not do anything to you.

What you see are the things that are inside you.

If you had died,

then the difficulties would not have come.

This is why it was like that.

This is why you are (like those) sticks.

You just say, "*Guruguruguru,*
guruguruguruguru!"

like the birds that sing over there.

You just say, "*Guruguruguruguru.*"

That is a *poy word*, a false word.

The birds say it.

The rat says, "*Karakarakarakara.*"

The birds say, "*Guruguru.*"

(At this time, some general good-hearted bantering takes place between Bawangal☺ and some of the children assembled around him. Taping stops and then resumes.)

There is room to speak of everything to children like you because I am a student. If you had joined an important person, he would slap your face and say, "Go!" because he had turned into a guru.

For the birds, God created two wings
for *balance*.

But, they cannot *balance* with just their wings.

For turning, for flying upwards,
to fly downwards, to keep their
balance according to which side
the wind is coming from,

God created a little tail for them on
the backside, the *kundi pakkam*.

Using this *section*, they can turn.

They can turn to this side and to that side.
 This is what helps them *balance*.
 When they want to turn,
 that *point* facilitates the turn.
 Even when they stop,
 the tail helps the wings *balance*.
 This *point* must be known.
 Like this, man has three things, *kāranam*,
 three things to *focus* on.
 He has two wings.
 Those two wings are
khair and *sharr*, good and evil.
 They are on either side of him.
 One is *God's Power* and the other is the world.
 He has both.

(The third:) His *balance* must be achieved
 at the *point* of *īmān*,
 faith, certitude and determination.
 These are the things that *control*
 which way he turns.

Should he turn towards *khair*, good,
 or should he turn towards *sharr*, evil?
Īmān, determined faith,
 shows him how to *balance*.
 When that state is in balance,
 both the determination of his *īmān*
 and the point of wisdom within it
 will determine his goal.

Holding this *point* in *balance*,
īmān controls his direction.
This is the *proof*.

Birds are like that, and in man, too,
there is this *section*—*balance*.
God has placed this
in man's *life* to benefit his life.
It is with these
that he must fly in the world and *balance*.

Balancing,
he should turn away from evil, *sharr*
and go towards good, *khair*.
He must turn away from the world
and fly towards God.
Balancing.

Without this *section*,
he will flutter around and around aimlessly,
without *balance*,
and fall to the ground.

That is his *accident*.
It is not God's fault.
God has placed those things there for him.
He gave to man
what He gave to the birds.

A bird can either fly up or it can fly down.
Man, too, can go up or he can go down.

The Protection: Climbing Up

Sunday, September 27, 1981, 9:25 PM

Colombo, Sri Lanka

*In the Logbook, it is noted that Bawangal ☺
requested that this talk be typed. Whenever he said this,
it generally meant that it was an important talk.*

Jobs, titles, honors, races, religions, colors, hues and *political* (issues) are all motivators, so that when hunger, illness, disease and similar things come into your life, you will climb one step higher in His qualities and in your love for Allah.

We must climb up one step in faith. We should not say, “He has given me this suffering. What has He given me?” Please do not do that! He is lifting you up.

“This is an unsteady step.

Climb up to a firm step.

When another problem comes,
climb to the next step!

This is a step up for your love

and your determination.”

Never think that Allah is testing you.

That is not His work.

Think instead that He is lifting
you up another step.

“When a problem approaches,
climb up one step.

Climb with determination and certitude!

“When you have ascended the ninety-nine steps,
everything you saw before
and after will be gone.
You will see only Me.

“These (problems) are all coming
so you can come to Me.

“When they say they do not want you, climb up!
They are all *sharr*, evil,
and the *sharr* are your attachments.
Shed them, and come up.

“Climb!

Climb higher!

Climbing is *khair*, good.

Going down is *sharr*, evil.

It is all in My *tawakkul*, My responsibility.

They belong to Me.

Come to My side. Climb!”

We must have that determination,
that certitude, that *īmān*.
Then we will attain liberation.

But if instead we say,
“He is testing me.
O God, why have You given me this?
Would a God like this exist or not?
What is this, O God...”
that is not the cause.

“I have placed both
sharr and *khair*, evil and goodness,
before you.
This is what that is. (*Sharr*.)
This is what this is. (*Khair*.)
That is an enemy to you,
and it will definitely chase you away.

“Just climb up one step.
This is *khair* for you.
The next thing will come.
Climb up one more step, *khair*.
That is the reason.”
We must have that (faith).
That is the reason.

If instead, we find fault with God saying,
“He is doing this! He is doing that!
Is there even a God?
If He did exist, why would this happen?”

we will just lose God.
If you do not climb up but
you fall down instead,
you will not go higher.
You will be falling down the steps.
You will not be climbing them.

One who has climbed all the steps
is an *Insān Kāmil*, a perfected human being.
This must be understood.

"The example that I have placed before you
is that of the lotus flower.
See how it grows in dirty, slimy water.
It lives in dirt, but does not hold
any of the water on itself. Look at it!
I created you out of dirt, too.
But you hold all of it within yourself.

"This is why you suffer.
This is your sorrow.
The things you hold onto are your sorrow.
The lotus does not hold the dirt.
How beautiful it is!
So climb up!

"I have shown you many examples.
Look at them with wisdom.

"See how many flowers I have
made for the *honeybee*!

Countless flowers.
How many colors,
how many hues, how many species!

“But the bee heads solely towards its goal.
It only takes what belongs to it, and then leaves.
What remains is left behind.

“I have placed
sharr and *khair*, evil and goodness,
dhāt and *sifāt*, essence and creation,
before you.
Take what belongs to you and come.

“The *honeybee* does not say,
‘All the flowers are beautiful.’
It does not pick them or carry them around.
It takes what it needs,
and leaves the rest behind.
I have created everything.
Within that, identify what belongs to you,
take it and come.

“If you churn fifty bottles of milk,
you will get half a pound of butter.
If you add twenty bottles of milk
and churn some more,
you will have (another) quarter pound of butter.

“Churn yourself in this way.
Do not think you are all butter.

“Churn, and then look at yourself.
There will only be a little left.
This is what I am looking for in you.

“If you look closely, you can see it, too.
There is only a little that is Me.
Observe closely!
You will see yourself and you will see Me.
Use your wisdom!
Look at yourself!
Churn it and take the butter!

“I have created a bird called a *honeysucker*.¹
It is black, very black.
But look at how it shines, like *lightning*!
The body is like that.
It is ‘black.’²

“But within you is the *light* of *īmān*.
I have placed that *light* of *īmān* within you.
It always shines.

“See how much work the *honeysucker*
does in order to drink the honey.
What *balance*!
It balances so that it appears to be still.
Without touching the flower,
without sitting on it,

1. honeysucker: Bawangal ☺ told us not to confuse this bird with the hummingbird. The honeysucker has a beak that is long and curved and its color is an iridescent black.

2. black: This is a reference to the darkness of illusion, not skin color.

it places its beak in the center
and seems to be standing still,
balancing.

“Like that, in your life,
do not sit on the flower!
You must *balance*—*lā ilāha illAllāh*:
There is nothing other than You, O God.
Only You are Allah.

“Be still in that *balance*.
Remain still and balanced and take the *point*.
Extract the taste, the taste of ‘*ilm*.³
Then you will understand.
If you fail to *balance*,
you will not be able to stay on the flower.
If you sit on it,
it will bend and drop you off.
You will fall.
‘*Ilm* is like this.

“This is why I have placed these
examples before you.
I made these beautiful flowers and colors.
I placed so many petals there!

“But the fragrance comes from within.
The fragrance is within.
Like this, I have made

3. ‘*ilm*: divine knowledge.

so many *nafs*, base desires, within you.
How many petals!
How many details there are!

“Even so, the fragrance is within you.
The fragrance arises from within you.
If that beauty and fragrance waft from you,
you will make everything within you fragrant.

“If you control the *nafs*,
you can make them fragrant.
If you can control everything within you,
if you can get them under your *control*,
you can correct them and make them fragrant.

“There are examples everywhere.
I have placed everything before you
as an illustration.

“To protect the fruit,
I surrounded it with branches and leaves.
They are a protection.
So when the wind blows,
it will not blow directly on the fruit.
Its *force* will be diminished.

“Like this, I placed these examples within you
so you would not be harmed.
I placed so many of them there.
The protection is there.

“The *force* will come

to the *nafs ammārah*, the seven base desires.
The sorrows will come to the *nafs ammārah*.
The sorrows will not come to you.
They will be deflected.

“The little that might come will be diminished.
The thunder of it will be experienced
by the *nafs*, the base desires.
The evil qualities will attack them,
and you will be left unharmed.”

These are Allah’s examples.
Understand them.
Do not hold onto the sorrow for yourself.

If you do,
you will have to share (the suffering)
when it comes to attack.
Those things have been placed there
for your protection.
The *nafs*, the base desires,
are attacked according to their own thoughts.
You can avoid them.

In this way,
Allah has placed everything
before us as an example.

It is because we do not have the wisdom
that we are caught,
that we hold onto those things and suffer.



The Bull: Understanding Your Work

Tuesday, October 13, 1981, 12:30 AM

Colombo, Sri Lanka

*This example was given shortly after midnight
to the small group surrounding Bawangal ☺, in response
to one of the children who had expressed concern
over the difficulties of journeying on the path to God.*

If you strike a bull on the backside, it will pull the cart. It will keep pulling the cart. The one who strikes does not pull. This is how it goes. The bull will keep pulling if you strike it. That is its work.

Like this, a Guru will strike you
on your backside with wisdom.
He will hold the reins with love.
Holding them, he will say,
“Go there! Go here! Go there!”
If you go astray here,
he will turn you there, (correcting you).

You must do the pulling,
 moving forward like the bull.
 Understanding this
 and knowing wrong from right,
 you must proceed on the correct path.
 That is your work.
 You must pull the cart,
 the cart of the truth of life.

The Guru's work is not the pulling-work.
 He must strike with wisdom,
 hold the reins with love
 and guide you onto the correct path.

Responding to this and pulling is your work
 That is your work and your responsibility.
 Do you understand?

Answer:

Yes.

Bawa Muhaiyaddeen ﷺ:

Thank you.



The Shaikh's Duty: Your Duty

Tuesday, October 13, 1981, 11:30 AM

Colombo, Sri Lanka

*In the beginning of this talk, Bawangal ☺ is responding
to a reading of notes taken from a discourse he gave the night before,
October 13, 1981, 12:15 AM, that was unfortunately not taped.*

The mind is an actor. It thinks and thinks. There is a great meaning, a great *point* in this.

It looks at the world, watches the dream, ponders it, strolls through it and thinks the thought, "We have reached heaven, we are in heaven." It acts, and it thinks it is heavenly.

Wisdom, the investigator,
examines all of that.

Truth is there. It is a Power, a natural Power.
This is life. This explanation is your life.
Explore it.

If wisdom goes to analyze it,
the truth will be a tiny atom,
one point within wisdom.

It is very sharp, very small.
 If you find that atom, that *point*,
 all those other things will leave.
 Your dream will leave.
 Your mind will leave.
 Your “act” will leave.
 Your thoughts will leave.
 All of your research will leave.
 That is the *point*. That is peace.

(The actual talk begins here.)

Bawa Muhaiyaddeen ربه:

What did that child ask?

A child in the room replies:

The question was, “Is absolute faith, *īmān*, something that Bawangal gives or is it something that we have to call forth from ourselves?”

Another child calls out:

She had a fear, and she wanted Bawangal to remove her fear. He called the fear a *kallan*, a thief that steals away from her what’s...

Bawa Muhaiyaddeen ربه:

“I am always afraid. Will I die? Will I die before I know this? What will happen to me?” You spoke of these and other similar fears.

This is what she asked: “I am afraid. Please destroy this fear for me. Make me not have this fear.”

I said, "You yourself must chase away this *kallan* called fear. In reality, fear is a thief. It steals and runs away, afraid. If that thief is hiding, hiding within you, you yourself must chase him off. It is your business to chase him away.

"I cannot chase away the thief. The moment a thief sees a policeman, he will hide. Like this, the thief is afraid of truth. He will slink away and hide. This is why a thief is afraid and must hide. It is your responsibility to chase him away."

This is what I said.

You said, "I cannot chase him away! You must do this for me."

I said, "A bull is hitched to a cart. The driver sits in the cart and proceeds. He strikes the bull on the backside. When he strikes, the bull has to move forward. There are *reins* that he holds in his hands. He does not allow the bull to go towards whatever it sees; instead, he guides it (from above), "You have to go here, you have to go there." He pulls back with the *reins*.

If the bull wanders in a direction that it wishes to go, the driver strikes him on the backside and pulls back on the *reins*. The blow is to the backside.

This is how you must proceed on the journey: the bull must pull the cart. The work of the bull is to pull the cart and haul the burden. The carter will sit and do his work.

The work that the Shaikh does is like this: with wisdom, he will give two blows to your backside. You must

pull the world, because the world is around your neck. He must strike you on the backside in order to guide you onto the good path, saying, "Do not go on the paths that the mind traverses."

He uses the whip of wisdom "*tupp, tupp*" and pulls on the *reins*. He strikes and pulls the *reins*.

"Go on the good path, the good path. Do not leave the road."

This is what he says as he pulls the *reins*.

But the entire job of pulling the cart is yours. His wisdom and love are showing the way, hitting you on the backside so you do not wander here and there.

The *reins* are love, *anbu*.

Wisdom is (the whip) that strikes you, strikes you twice on the backside. He holds (the reins) with love (in order to turn you) towards the good path. This is the work of the Shaikh.

(Your work is) to pull, to move forward when you receive the two blows to your backside from wisdom. You must take in that wisdom and proceed on the straight path. You must obey that love and wisdom as you proceed. This is your work.

The Shaikh will never come to pull the cart. That burden is not his. You yourself must pull. His work is to guide you. Your work is to understand as you proceed without wandering here and there.

If you obey that love and wisdom, if you go in the direction he tells you to, the weight will not affect you. The burden will be *easy* to bear.

However, if you pull here and there, you will have to bear the weight that the wheels bear. As you move towards your death, the cart will crush you. The weight of it will crush you. *Dunyā*, this world, will crush you. When you have to climb upward, the weight will crush you.

The Shaikh will guide you up to a certain *limit*. Without emotion, without bearing your burden, he will strike your backside with two blows. Holding the reins with love, he will take you to a place that is *level*. Then it will not harm you.

If you proceed without obeying,
the weight will crush you.

The mind will crush you.

Desire—a *deep* pothole—will crush you.

Religions and races will crush you.

Colors will crush you.

Your mind, your *monkey mind* and desire
will attack you and crush you.

The *load* will crush you.

If you fail to stay on the *level* (road), the burden will crush you on the path that climbs upward. It will also crush you on the way down.

If you walk on the *level* (road) of the Shaikh's love and his wisdom, it will be easy for you to succeed. Then the thief will not come. The thief will flee. This is your work.

Translator (speaking to Bawangal ربه in Tamil on behalf of a doctor visiting from the States):

The doctor *tambi* asked me to ask you: There are many tens of millions of people in the world. Why are only about three hundred of them true human beings? He does not understand.

Bawa Muhaiyaddeen ربه:

What is this three hundred people?

Translator (in English speaking to the doctor):

I was asking the question, you said that there are a billion some people, and there are only about three hundred people—

The doctor (restating his question):

If God created everything, why did He create so few people in so many that were capable of receiving the truth, or making efforts to understand the truth?

Bawa Muhaiyaddeen ربه:

What do you mean about the three hundred people?

Another translator, clarifying the question (speaking to Bawangal ربه in Tamil):

Why did God not create more good people? There are hundreds of thousands of all kinds of people, why did God not create more good people?

Bawa Muhaiyaddeen ربه:

(There is a well known saying:)

“*Ellārum nallavargal, nallavargal,*”

they are all good people, good people.
Everyone God created was good.

*“Nallavargal, nallavargal;
nānum nallavan āvēnō?”*

Good people, good people;
will I become a good person, too?
This is the investigation you must perform.

All are good people, good people.
At the time of creation,
God created everything in perfect purity.
He created them all
as *olivudayavargal*,
as beings of light.

But, if one has crept into the darkness, he must think.
“All are good people, good people; will I become a good person, too?”

All are good people. At the time of creation, God created only good. He pushed the evil outside and He kept the good inside. Evil was outside. Good was inside.

“If I were to take in what was *outside*, I would be an evil man. I myself would be the evil one. If I were to give up being the evil one, I would be a good man.”

This question should be asked inside the self. You have no need to ask this about anyone else. You have no need to ask God about this. You have no need to ask anyone else whether someone made a mistake or did something wrong. There is no need for that question.

This is the question:

All are good people, good people;
will I become a good person, too?

“My thoughts have made me an evil person.
The thought of finding fault with others
was my fault.

All are good people, good people;
will I become a good person, too?”

Each person must ask himself this.
It is not something that can be asked of others.

Because of this,
in order to become a good man,
this question must be asked within yourself,
and about yourself, not about others.

Each person should ask this within himself.
You, you, you, all of you should ask,
“Good people, good people;
will I become a good person, too?”
Each of you must ask this question.
This is a question that each person
should ask himself.

This is not a question
you should ask about someone else.
It is a question to ask yourself.

All are good people, good people;
will I become good person, too?

Ask yourself this:
is that a thing to ask about others?

The question *mark* lies within us.
After the words, "All are good people,"
comes the question *mark*—
"will I become a good person, too?"
The answer lies entirely within the self.

No one would say, "Everyone is bad, bad.
Will I become bad, too?"
Is that the question?
No!
It is not said that way.
There is no such question.

"All are good people, good people;
will I become a good person, too?"
That is how the question should be asked.
"Everyone is bad, bad. Will I become bad, too?"
Is that what he is going to ask God?

The question mark must be within us. This is the question each person must ask himself. This is the question. The Qur'an says this.

It is because each person must answer this question for himself that the Rasūlullāh ﷺ has said, "Go even unto China to learn *'ilm*, divine knowledge! Then you will understand." He placed the Qur'an in the hands of his followers and said, "Go even unto China to learn *'ilm*!" He said that.

God sent down 125,000 prophets—of them, there are twenty-five prophets mentioned in the Qur'an. If there had been only three hundred people, it would have been over a long time ago. Why did God keep sending prophets? He sent lights, *olimārgal*, and Qutbs—and, still, He is not finished!

If there had only been three hundred people, He would have finished already. It is because everyone was good that the question "Will I, too, become good?" was sent to make us good, too.

We must look at this with wisdom.

You must become a good person
through this wisdom.

"This is the *point*," (you must say).

"So if I, too, become a good person,
that will sum it all up."

If everyone becomes a good person, *shari*!

But, one who wanders around asking
everyone the answer to this question
is the one who will be questioned.

If he can find the answer to this
question within himself,
then he will go
without being questioned—
the Judgment will be complete.

If he keeps on asking others the
answer to this question,

he will go with a question,
 and the question will come
 to him there (at Judgment).
 If he completes asking the
 question within himself
 and if the question is *finished* here,
 when he goes there (to Judgment),
 the questioning will also be *finished*.
 Do you understand?
Understand?

The doctor:

I understand.

Bawa Muhaiyaddeen (رحمۃ اللہ علیہ):

Shari. Is that all there is of this matter? This is enough.
 Try to catch hold of it. This is all there is. The stories I related
 earlier and the story I just told are sufficient! If we look at
 them, they will suffice.

This is all there is. Even if you study for a thousand
 years, this is all there is. No matter how many tens of
 millions of years you study, this is all that there is.

The *point* about the bull that I mentioned earlier, the
point about the Shaikh and the *point* about the question,
 these *points*—three altogether. What else is necessary?
 No matter how many tens of millions of years you study,
 this is all there is, the entire matter, the entire *vishayam*.
Right!



The Mirror: Understanding Yourself

Wednesday, October 14, 1981, 8:00 PM

Colombo, Sri Lanka

*This discourse begins after a reading from
the Logbook in which we cataloged and took notes of the discourses,
songs and informal talks at the time they were given.*

The doctor asks the same question he asked the day before:

If God created everything, why are there only a few people in the whole world who are actively seeking the truth? It all came from the question, why are so few trying to go back to God?

Bawa Muhaiyaddeen (رحمۃ اللہ علیہ):

Everyone God created was good, *tambi*.

All who God created are good people.

All are good people.

God created only

pure souls, *parisuttamāna ānmā*.

Therefore, God did not create
even one evil person.

The question should be:

Ellārum nallavar, nallavar;
nānum nallavan āvēnō?

All are good people, good people;
will I, too, become a good person?

That is the question.

That should be the question.

All are good.

If each person were to ask himself,
“Will I, too, become a good person?”
and understand the answer,
then everyone would be a good person.
If he becomes good, everyone will be good.

It is the evil within the self
that sees the evil in others.
That *point* of evil within the self,
the evil, the evil actions, will see evil in others.
If you look in that *mirror*,
you will see what is within you.

There is no evil in the *mirror*.
You think it is in the *mirror*, but it is not.
What is inside you will appear to be outside.
Everything you see is that which is within you.
Everything you say is about
the *point* within yourself.

Everything you think of concerns
the investigation
that is being conducted within.

Therefore, everything you do
comes from what is within yourself.
What you are judging is what is within you.
What you feel enmity towards is within you.
What you oppose is within you.
It is because of what is within you that
you see this division.
You see this as a division of inside and outside.

If you become a good person,
then everyone will be
a good person, a good person.
If you think, "Will I become
a good person, too?"
and if you become a good person,
everyone will be good.

If you become a good person,
all lives will bow down to you.
All lives will worship you.
All will pay obeisance to you.
The sun and the moon will pay obeisance to you.
If you do not become a good person,
everything you look at will appear to be evil.
You will see what is in yourself.
It will look bad.

You must try to become a good person.
If you were to become a good person,
then everyone would be a good person;
there would be no evil people in the world.
There would not be one evil person.
There would only be good people.

“We are good people.
The One who created us
is the Good One, the Good One.”

If you become good,
you will not see just a few who
are good, will you?
All will be good.

When you catch a thousand species of fish,
you catch all of them in one net.
Even though there are
a thousand species of fish,
there will be just one net.
It is you who sort them group by group.
They are not separate in the ocean.
Are they separate in the net? No!
Does the net separate them?
Does the water separate them?
They were all together.
You were the one who separated them
into good and bad.
You separate things into good and bad.

When you have the understanding
of the water and the net,
you will see *unity*, not separation.
It is because you yourself separate
that you perceive separation.

Like this, it is your mind
that does the separating.
Your mind, your thoughts and your ideas
do the separating.

The water and the net do not separate and say,
“You go! You come!”
They gather.
They embrace everything that comes to them.
The water gathers everything that comes into it.

Like this, when truth comes,
it accepts everything.
Truth finds a use for everything.

With *unity*, compassion and love,
it makes everything one.
Truth accepts all lives as its own.

If you, too, could attain that state,
you would accept all lives as your own.
All bodies would be your body.
All hunger would be your hunger.
All sorrow would be your sorrow.
You would accept all of it.

Then you would understand what evil is.

The evil within you is evil.

When you toss out the evil person inside,
you will be a good person.

When you become a good person,
you will see everyone as good.

When you toss out the enemy within you,
you will be a good person.

When you become a good person,
everyone will appear good to you.
We must think of this.

Then there will be many good people.
Otherwise, we will see just a few.

What the mind accepts of all that you see
is the dream;
you will have to experience it.
The mind accepts what you see;
that is the dream.

If you act in accordance only with what you see,
you will be an actor.
The mind is the actor.

If you act and accept as thought
what you have not seen,
you will think it is heaven.
You have not seen it.

It merely exists in your thoughts.

It is with your intellect
that you analyze what you have not seen.
Intellect is the researcher.
But it is useless. It is not enough.

All the analyses that you do
without first becoming a good person
will be (an analysis of) ignorance and darkness.
You will be analyzing only torpor, *mayakkam*.

It is like being drunk.
Your wisdom is useless.
Your judgment is ruined.
How are you going to analyze a good thing?
How would you know?
There is not a scrap of cloth on your backside.
Your intellect has no dignity.
Your body has no shame.
You have no modesty, sincerity,
respect for others or fear of wrongdoing.

When your body is lying there, entirely naked,
when you have lost the four qualities of
modesty, sincerity, respect for others
and fear of wrongdoing,
when you are lying there senseless,
drunk on the alcohol of ignorance,
when you have lost the four treasures,
how can you see the *essence* of anything?

When you have lost your wisdom,
how can you find the treasure of wisdom?

That was your thought—just a thought.
You think only of your act; it is not real.
That is not it.

When you begin to become a good person,
when the four qualities of modesty, sincerity,
respect for others and fear of wrongdoing
begin to develop within you
and you do become a good person,
when evil leaves you and understanding comes,
when you become good,
then you will see what is good.
When you become a good person,
that is heaven.
When you understand good,
that is heaven.
When all lives bow down and
pay obeisance to you,
that is heaven.

For this, there is no *advertisement*.
Just as a flower reveals its fragrance
in the beauty of its blossoming,
and the nose appreciates it, unassisted,
when the scent wafts through the air,
no matter where you are,
the sweetness will be apparent.

“Ah, what a fragrance!”

Like this, when the heart, the *qalb*, blossoms,
when the truth which is God’s fragrance
emerges from the flower,
that fragrance will come to
everyone who has a *qalb*.

It is sweet to everyone.

Everyone will come to smell
that flower and to see it.

Does it need any *advertisement*? No!

Does it need a *lawyer* or a *broker*? No!

Does it need to say,

“I will do this. I will do that?”

It does not need any *advertisement*.

When the flower is in the correct state,
then all who travel the road,
all who are in the jungle,
all the honeybees,
all the little insects will come seeking the nectar.

It is natural.

It needs no *advertisement*.

Miracle advertisement.

Magic advertisement.

Mantra advertisement.

Praise advertisement.

It needs none of these.

It is itself.

It is *truth*.

We must understand that.

Duty is very good, indeed.

But what duty will we do

if we do not know what our duty is?

Okay, *shari*. This is a microphone. That is a tape *recorder*. There is a *wire* between them. We speak here. The microphone takes the sound, and it is *recorded* there. We can see this with our own eyes, can we not?

Like this, the heart, the *qalb*, is a microphone.

The words that come to it

must be *recorded* in *God*.

The words must be recorded here.

Then our *speech*, words, intentions,

īmān and *prayer* must be

played back from there.

All the words must go to the *recorder*—*God*.

Every *prayer*, every word, every sentence,

every breath must be *recorded*.

There must be a connection

between the *qalb* and God.

What we say must be on the recording there.

After this work is done,

we must put up the antenna,

and the sound must come back here.

The reply must come (from God),
“I have accepted it!”

The *recording* of the sound and the breath
must come back from there.

When they come and we turn it on,
the *record* plays it back.

When the *reply* comes,
it has been accepted.

If the *reply* does not come,
it has not been *recorded*.

There was no *record*.

None of the speeches were *recorded*.

Like this, your *truth heart* must hear the *record*
played back from there in order to be reminded.

It must be given the explanation from there.

The explanation must be given
again from the words.

After the explanation is given,

we must extract even more meaning from it.

This is the *record*, the connecting *record*
between us and God.

This speech must be heard in two ways:

His *speech* must be recorded here;

this *speech* must be recorded there.

Both must have a microphone and a *record*.

When the *qalb* that has the connection

comes to the *record*,
 it is then that we can listen,
 ascertain what our duty is and do it.
 It is then that our duty will be complete.

If not, *mind*-duty will cease
 when sadness comes.

The duty of desire will cease
 when hunger comes.

The duty of religion is like that,
 and so is the duty of race and scripture,
 so is the duty of *māya*,
 the duty of attachments,
 the duty of our occupations,
 the duty that is done for show
 and the duty of *self-business*.¹
 All of these duties will cease as problems arise.

If, instead, you ascertain what your duty is
 and do it in the correct manner,
 that duty will continue to be duty.
 That duty will be God's duty:
 service without selfishness,
 service without attachment,
 service without favoritism,
 service without *self-business*,
 service without ownership or relations,
 service without the hatred between religions.

1. *Self-business* is how Bawa Muhaiyaddeen ☺ sometimes described selfishness.

True duty will be God's duty.

That duty does not focus
on getting anything in return.

That duty does not praise or blame.

It does not need anything.

The duty that does not focus
on getting anything in return
is God's duty.

Duty like that is duty.

We must make God's duty our duty
in the duties and service that we perform,
in our actions and in our conduct.

It is when man makes God's service his service
that he becomes a good person.

It is only when he becomes a good person
that he can accomplish that.

If he is not a good person,
then he will slip in one place or another.
If he has those *points*, he will slip.

If he even thinks of getting something
in return for his duty,
if he is doing it for that reason,
it will be swatted away.

And if his duty is swatted away,
he, too, will be swatted away.

We must think of these things:

What is service?

What is *duty*?

What is *gnānam*?

What is wisdom?

What is prayer?

We must understand.

We must understand before we act.

If we understand, it will be good.

Precious jeweled lights of my eyes,
we *pray* and we worship.

But what is *prayer*?

What is *toluhai*?

What is worship?

What is meditation?

There is a *magnet* in the body.

When hunger comes, you feel it, do you not?

Does hunger have a clock?

Is there a clock inside?

There is a clock.

It is *natural*, it is habit, it is training.

It is an instrument

that experiences need

at the time that it is accustomed

to experiencing it.

The awareness, *unarchi*, comes.

Sleeping...the body has that habit.
When the *time* comes, *sleeping* comes.
When the time comes, you awaken.
That awareness comes.
Then you must go to the bathroom.
You go according to habit and time.

When you are thirsty, you want to drink tea.
Awareness reminds you,
at the time you trained it,
to expect tea.
It shows you.

Whatever *points* you have trained in your body,
the *energies*, the *cells*
that work *automatically* in the flesh
that have their own awareness,
that have feeling and awareness,
will begin to twitch and alert you.

They do so according
to what you trained them to expect
and then move you along.
This body: the blood, the breath,
the air, the fluids, the fire, the water,
the flesh and the tissues will all do
what they are used to doing
at the time they were trained to do it.
Do they have a clock?
Has anyone taught them (to tell time)?

Is there someone telling them,

“Do it like this.”

No!

This (awareness)

has come to the body *automatically*

since the time it grew from an embryo.

It is teaching and demonstrating this in life.

It is demonstrating the state of the body.

It is like this that each habit

is *set* and demonstrated.

There is approximately a ten or eleven hour time difference between here (Sri Lanka) and *America*. Here we sleep later. It is day here when it is night in America. It is night there when it is day here.

Here it is day and people are not sleeping, they are working.

In *America*, it is night and they are sleeping. They are used to it.

Here it is day. We are used to it. When it is night here, we want to be *sleeping*. When it is day there, they are used to *working*. It all depends on what the body is used to.

If we had just come from *America*, we would want to be *sleeping* now. It is daytime here, but we would feel sleepy. Sleep would come in the daytime. That is what we are used to. It is a *natural* training in the body.

Each section of the body has
been trained in this way.

Did anyone teach it to be like that?

No!

It exists in each thing.

Has anyone taught the body to be that way?

No!

There also must be a section

like this in the body

for what is known as prayer.

In the same way the breath goes in and out,
prayer resides in this piece of flesh.²

Truth is in this piece of flesh, experiencing it.

But we have forgotten that habit.

Prayer is like the breath.

Truth is in that piece of flesh.

God, too, is in that piece of flesh.

That remembrance and that wisdom

exist in that piece of flesh in the body.

We have forgotten it.

We have not practiced it.

We have not taken it up and practiced it.

The awareness and feeling are

in that piece of flesh.

The *magnet* is in that piece of flesh.

Because we did not practice that *Power*,

we forgot.

2. *piece of flesh*: Bawangal☺ told us in many talks that there is an indestructible node on the right side of the heart in which there is a point that contains God's treasury and all the good and the evil that we do.

If we had practiced,
we would know where *God* is.

If we had practiced,
we would know where *prayer* is.

If we had practiced it in the proper state,
we would know where *heaven* is.

If we had practiced in that state,
we would see where the light of wisdom is.

If we had practiced in that state,
we would see where the soul is.

If we had practiced each thing in that state,
according to the *point* within each,
our awareness would have known it.

In our wisdom, in our awareness,
in our memory and in our understanding,
we would have known.

They would have alerted us,
enabling us to understand the things
we have no memory of.

Because our parents and others
and we ourselves
did not practice those things
and began to practice other things,
we forgot.

The prophets, the men of wisdom,
the lights of God, *olimārgal*, and the Qutbs

came to remind us, to train us.

They came to train you inside your body³
through those instruments.

If they train you, it will be good for you.

They alert you like the body does.

They reveal the appropriate *time*,
the appropriate minute, the appropriate thing.

They show us just as surely as the body does.

We must know this.

The instruments in the body must be brought back to life. The practice, the perception, the awareness, the wisdom, the clarity, the quality of God, that goodness, that love, that justice, that integrity, that good conduct, that light, that heaven and that *Judgment* must again be revealed to our awareness.

Then we will understand the *wrong* and the *right* of it. Because we do not practice, because we have not trained what has been in our flesh since we were very young, that section is *sleeping*.

We must think of this. We must begin to practice it. As soon as those instrument-parts are brought back to life, they will show us. We must think of this.

Just as hunger reveals itself to us,
just as sleep reveals itself,

3. All things in the outer world also exist inside the body. In the outer world, they are seen as forms. In the inner world, they are seen as shadows. For a detailed explanation, see *The Map of the Journey to God: Lessons from the School of Grace* by M. R. Bawa Muhaiyaddeen ☺, Chapter 3, *The Shadow Body and the Light Body*.

just as perception reveals itself,
 just as awareness reveals itself,
 just as blood ties reveal themselves,
 just as mind reveals itself,
 just as illness reveals itself,
 just as disease reveals itself,
 just as possessions reveal themselves,
 just as
 desire for earth,
 desire for woman
 and desire for gold⁴
 reveal themselves,
 just as lust and "love"
 reveal themselves to our awareness,
 the instruments in the body will reveal
 what can be revealed in that one section.

We can know this.

We must think of this.

Each one of you, please think of this.

Outside, each quality is made into an external form. The qualities of the bull are formed into a bull. The qualities of the ass are formed into an ass. The qualities of the tiger are shaped into a tiger. Each of these qualities is then formed into an external deity that can be carried.

4. *man āsai, pen āsai, pon āsai*: [lit. desire for land, desire for woman, desire for gold] This is the tried and true threesome of desires in Tamil culture. We were often told that these three desires were the underlying causes of all the battles fought in the world.

Inside is a *magic mind*. The *magic* of illusion, *māya*, is manifested on the outside as psychic powers and *miracles*, as demons and ghosts. Those qualities are formed into *miracles*.

This is not it.

These are not *miracles*.

For you to become a human being
is a *miracle*.

For you to become a good person
is a *miracle*.

For you to become a man of wisdom
is a *miracle*.

The blossoming of the flower of the *qalb*—
that is a *miracle*.

The fragrance and the *light*
that come from it is a *miracle*.

To have serenity and tranquility
and to attain peace is a *miracle*.

These are the *miracles*.

The other things are not *miracles*.

Fish walk on water.

For you to walk on water is not a *miracle*.

Birds fly in the sky.

If you fly like that, it is not a *miracle*.

Small birds can do it.

A stork stands on one leg for eight or ten hours
in order to catch fish.

If you do yoga on one leg, that is not a *miracle*.

A snake drinks only air from within its hole
for months at a time.

For you to drink air
and live only on your breath
is not a *miracle*.

Controlling the breath is not a *miracle*.

It does not matter
if you are underwater or in a hole,
it is not a *miracle*.

Leaping into the sky,
walking on fire,
walking on water,
jumping from body to body—
that is just the *mind*.

Spinning sand into a rope,
bending the sky into a bow
and flying into the sky are simply tricks:
indira jālam, mantira jālam,
*mabēndira jālam*⁵—

5. *indira jālam, mantira jālam, mabēndira jālam, māya jālam*: psychic powers cultivated in ancient times.

indira jālam: magic tricks of illusion which extend out into space.

mantira jālam: psychic powers produced through the use of mantras.

mabēndira jālam: mental powers; tricks within the mind.

māya jālam: the magical deceptions of illusion.

the *jālam* in which one dances in the sky—
and *māya jālam*.

The *jālam* of leaving the body
and going into another body,
the *jālam* of capturing animals,
the *jālam* of moving
while invisible to the eyes of others—
spores, tiny spores can do these things.
Worms, bacteria, *energies*, viruses can do this.
They can enter the body invisibly.
Demons and ghosts can enter someone,
and he will not know it.
This is not a wonder.
These are not *miracles*.

If you become a human being within yourself,
if you become a good person,
if you become a man of wisdom,
all lives will come to pay obeisance to you.

The ability to understand
what exists within yourself
is a *miracle*.

Think of this.
Āmīn. Āmīn.

(After a small pause, Bawangal ☺ continues.)

It is easy to become a swami,
but difficult to become a human being.

It is easy to become a swami.
It is easy to *advertise* and get *votes*.
You just have to get the *votes*;
it is an elected position.

To become a swami,
you just need a few *vote brokers*
to *advertise* your powers.

It is *easy* to become a swami
if you can get the *school vote* and the *brokers*
and put on all the costumes and *symbols*.

But to become a human being is difficult.
To do so is very difficult.
It will not be suitable for any of those
acts, those *advertisements*.

You cannot become a human being
through a *broker*.
Nor will anyone *vote* for you.

If you are to rule the city,
you must chase all those people out (of yourself).
Those people who cast their *votes*,
hundreds and thousands of them—actually,
four hundred trillion *ten thousand people*,
spiritual people, *blood eating* (people).

They drink down the blood of the soul.
Those are the people who cast the *votes*.
Oh, you must toss out both them and their *vote*!

When you have tossed them out,
you will be a good person.
Then you can become a human being.

Then we can be alone.
Then we will not need to work for them.
Then we can be hungry.
Then we will not have to run
here and there for them.
We will not have to think about them.

Then,
we can be alone,
we can be hungry,
we can be awake.
Then,
we can be human beings.

Then,
there will be no day or night.

There will be no hunger,
illness, old age or death.

*My love you,*⁶ there will be no death.
For love, there is no death.

Truth conceals nothing.
Duty has no rest—
no favoritism and no rest.

6. *My love you*: Bawangal ☹ said this often, explaining that the use of “I” was inappropriate when referring to God’s love.

Prayer has no *waqt*, no time.

God has no end.

The soul does not perish.

The (human) birth has no *accidents*.

His life lacks nothing.

My love you. His life is *love you*, *anbu*.

All lives love Him.

We love you. That is peace.

Please think about this.

Glossary

Just as a traveler to faraway lands encounters new sights and sounds, the non-Arabic and non-Tamil reader of this book will encounter strange words and names. We have tried to make them as simple as possible to pronounce.

While there are standard ways of transliterating Arabic letters into Roman script, there is no standard system of transliterating Tamil. Thus, we have not adopted any system in its entirety, but are indebted to many.

We have simplified the consonants—for the typical English-speaking person, it would not be particularly helpful to distinguish between the two types of “s” or “h” or “t” in Arabic or the two types of “t,” the three types of “n” or “l”: in Tamil. “Gn” in Tamil is pronounced like the “ng” in king. The Tamil “k” has been variously transliterated as “k” or “j” or “g,” depending on sound. For certain words such as *meecham* and *shari*, we have retained the spelling we have become used to in Philadelphia.

Both Arabic and Tamil have long and short vowels: the long vowels have been indicated by long marks in most cases.

a is pronounced as in "agree,"

ā is pronounced as a long ā in "father;"¹

i is pronounced as in "pin,"

ī is pronounced as a long ī as in "pique;"

u as in "pull,"

ū as a long ū in "rule;"

o is pronounced as in "opaque,"

ō is pronounced as a long ō in "ore;"

e is pronounced as in "end,"

ē is as a long ē in "they;"

ai is pronounced as in "aisle"

except at the end of a word,

where it is generally pronounced as in "day."²

The following traditional supplications in Arabic are used throughout the text:

☪ *sallAllāhu 'alaihi wa sallam*, may the blessings and peace of Allah be upon him, is used following the Prophet Muhammad or Rasūlullāh.

☪ *'alaihis-salām*, peace be upon him, is used following the name of a prophet or an angel.

☪ *radiyAllāhu 'anhu* or *'anhā*, may Allah be pleased with him or her, is used following the name of a companion of the Prophet Muhammad ☪, a saint or *khalīfah*.

1. In Arabic the long ā is generally pronounced with a flatter vowel sound, more like "man" than "father," except after "r" and the six emphatic consonants.

2. In Arabic the "ai" is pronounced as the "ay" in "day," except after "r" and six emphatic consonants when it is pronounced like the "ai" in "aisle."

Unless otherwise noted, the following words are Tamil, a Dravidian language whose origins in antiquity are unknown.

A

Ādi (n.) the beginning, source, origin, God

adikāri (n.) owner

āmīn (Arabic inter.) So be it. May God make this complete, may it be so.

anādi (n.) the time of darkness before creation, that which has no beginning

anbu (n.) love

D

dēvanudaya kumāran (phrase) the child of God, the Prince of God, the Son of God (Christianity)

dhāt (Arabic n.) the essence of God, His treasury, His wealth of purity, His grace

dunyā (Arabic n.) this world

G

gnāna (adj.) divinely wise

gnāna arivu (phrase) divine wisdom

gnānam (n.) divine wisdom

gnāni (n.) man of divine wisdom

Guru (n.) The Shaikh, the Teacher who awakens the truth within the disciple; the Guide who takes the disciple to the shore of the heart.

I

ilm (Arabic n.) divine knowledge

īmān (Arabic n.) Absolute, complete and unshakeable faith, certitude and determination that God alone exists, the complete acceptance by the heart that God is One.

indira jālam (n.) magic of *māya* which extends into space

insān kāmīl (Arabic phrase) A perfected, God-realized being. One who has realized Allah as his only wealth, cutting away the wealth of the world and the wealth sought by the mind. One

who has acquired God's qualities, performs his own actions accordingly and immerses himself within those qualities.

J

jālam (n.) magic, psychic power

K

kadinam (adj.) difficult

kallan (n.) miscreant, rogue, thief, robber

kāran (n.) person

kāranam (n.) cause, source, stimulus

karma (n.) The qualities of the connection to hell. There are two kinds of *karma*: inherited and acquired. Inherited *karma* is made up of the qualities formed at the time of conception by the qualities in the minds of the parents. Inherited *karma* is dispelled when the *Gnāna Shaikh* accepts a disciple as one of his children. Acquired *karma* is formed as the result of our good and evil deeds. Acquired *karma* must be dispelled by the children themselves.

kettikāran (n.) clever person

khair (Arabic n.) good

kundi pakkam (n.) back side

L

lā ilāha illAllāh (Arabic phrase) There is nothing other than You, O God. Only You are Allah.

M

mahan (n.) son

mahēndira jālam (phrase) magic performed within the mind

mantira jālam (phrase) magic performed through the use of mantras

māya (n.) illusion

māya jālam (n.) the magical deceptions of illusion

mayakkam (n.) fascination, torpor, intoxication

meecham; mīcham (adj.) many, much, a lot, very

meecham kettikāran (phrase) a very clever person

mūndu, nālu peyar (phrase) three or four beings or people

N

nafs, *nafs ammārah* (Arabic n.) The seven kinds of base desires, that is, desires meant to satisfy one's own need for pleasure and comfort. All thoughts are contained within the *ammārah*. *Ammārah* is like the mother while the *nafs* are like the children. [lit. person, spirit, inclination or desire which goads or incites towards evil]

nalla tannī(r) (phrase) good water, fresh water

O

olimārgal (n.) lights of God, saints of God

olivudayavargal (n.) those who have become light

P

padippu (n.) knowledge, learning

parisuttamāna ānmā (phrase) pure soul

poy (adj.) false

Q

qalb (Arabic n.) Heart, the heart within the heart of man, the innermost heart. Bawa Muhaiyaddeen ☺ explains that there are two states for the *qalb*. In one state the *qalb* is made up four chambers, which are earth, fire, air and water—representing Hinduism, fire worship, Christianity and Islam. Inside these four chambers is the second state, the flower of the *qalb* which is the divine qualities of God. This is the flower of grace, *rahmat*. God's fragrance exists within this inner *qalb*.

Qutb (Arabic n.) The one in the state of divine analytic wisdom, *pahut arivu*, the sixth level of consciousness. The one who, having measured the length and breadth of the seven oceans of the base desires, raises up the ship of life that lies buried in the ocean of *māya* and rescues it from that ocean.

R

Rasūlullāh ☺ (Arabic n.) the Messenger of God ☺

rizq (Arabic n.) Sustenance; the single atom of *rahmat*, grace, that comes directly from God as the true nourishment. All the rest of the food—that which comes from the world—is merely straw for man's base desires, *nafs*.

S

sandēham (n.) doubt

Shaikh (Arabic n.) the Guru, the Teacher who takes the disciples to the shore of the heart

shari/sari (adj.) all right, correct, good

sharr (Arabic n.) evil

sifāt (Arabic n.) creation

T

tambi (n.) little brother, younger brother

tawakkul (Arabic n.) Absolute trust in God, surrender to God, handing over to God the entire responsibility for everything.

tawakkul-‘alAllāh (Arabic phrase) Absolute trust in God; surrender to God; handing over to God the entire responsibility for everything. *Al-Wakīl* is one of the ninety-nine beautiful names, *al-asmā‘ul-husnā*, of Allah: the Trustee, the Guardian.

tolubai (n.) prayer

U

unarchi (n.) awareness

unmaiyāna (adj.) true, real, authentic

V

vanakkam (n.) prayer, worship, also a greeting expressing respect

vinādi (n.) one-sixtieth of an Indian hour of twenty-four minutes

vishayam (n.) concern, problem, affair, matter, peculiarity

W

waqt(s) (Arabic n.) Time(s) of prayer. In the religion of Islam, there are five specified *waqts*, times of prayer, each day. But truly, there is only one *waqt*—the prayer that never ends, wherein one is in direct communication with God and merged with God.

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ABOUT QUTB

M. R. BAWA MUHAIYADDEEN (رحمۃ اللہ علیہ)

The teachings of Muhammad Raheem Bawa Muhaiyaddeen (رحمۃ اللہ علیہ) express the mystical explanation, the SUFI path of esoteric Islam; namely that the human being is uniquely created with the faculty of Wisdom, enabling one to trace consciousness back to its origin—Allah, the one divine Being, the Creator of all—and to surrender the self within that Source, leaving the One God, the Truth, as the only reality in one's life. He spoke endlessly of this Truth through parables, discourses, songs and stories, all pointing the way to return to God.

People from all religions and races flocked to hear and be near him; he taught everyone, regardless of origin, with love, compassion and acceptance. An extraordinary being, he taught from experience, having traversed the Path, and returned, divinely aware—sent back to exhort all who yearn for the experience of God to discover this internal Wisdom, the path of surrender to that One.

M. R. Bawa Muhaiyaddeen's known history begins in Sri Lanka. He was discovered in the pilgrimage town of Kataragama by spiritual seekers from the northern city of Jaffna. Begging him to come teach them, he did so for forty years until 1971, when he

accepted an American invitation to Philadelphia, from where he lovingly taught until his passing in December, 1986.

In these distressing times, his teachings are increasingly recognized as representing the original intention of Islam which is Purity—the relationship between man and God as explained by all the prophets of God, from Adam to Noah, Abraham, Moses, Jesus and Muhammad, may the peace of God be upon them—all sent to tell and retell mankind that there is one and only one God, and that this One is their source, attainable, and waiting for the return of each individual soul.

The Bawa Muhaiyaddeen Fellowship is in Philadelphia, Pennsylvania, which was the home of M. R. Bawa Muhaiyaddeen ؑ when he lived in the United States. The Fellowship continues to serve as a meeting house, as a reservoir of people and materials for everyone wishing access to his teachings.

The Mosque of Shaikh M. R. Bawa Muhaiyaddeen is located on the same property; here the five daily prayers and Friday congregational prayers are observed. An hour west of the Fellowship is the *Mazār*, the resting place of M. R. Bawa Muhaiyaddeen ؑ which is open daily between sunrise and sunset.

If you would like to visit the Fellowship, or to obtain a schedule of current events, branch locations and meetings, please contact:

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Al-hamdu lillāh!

All praise belongs to God!
Any errors or omissions are ours.

"God has no form. God has no shadow. There is nothing that compares to Him.

◆
"There is a Power, a Power that controls the moon, the stars and the sun. It is a Power that can burn all other powers. It is the Power that pervades each atom, all that is finite, all that is infinite, a Power that no one can see....It has no assistance. It is completely alone. Original.

◆
"It is the Point that has existed since *anādi*, when there was neither beginning nor end. It is a Power. That Power has no language. It has no religion. It has no race. It has no black, no white. That Power is the Point within all creations."

Qutb M. R. Bawa Muhaiyaddeen (رحمۃ اللہ علیہ)

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